
THE JOURNAL OF BIBLE AND RELIGION

02

*Published by the National Association of Biblical
Instructors to Foster Religion in Education*

VOLUME XXII

January, 1954

NUMBER I

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The Journal is the official organ of the National Association of Biblical Instructors and is published at 73 Main St., Brattleboro, Vermont.

Subscription to the Journal at four dollars annually is open to all interested in the objects of the Association and its Journal. The price of individual copies is \$1.00.

Communications for the Editor, manuscripts, and books for review should be addressed to Prof. Carl E. Purinton, Editor, Boston University College of Liberal Arts, 725 Commonwealth Ave., Boston 15, Mass. Unsolicited books submitted by publishers will be listed under "Books Received," but it will not be possible to give all of them space in our review columns. Unsolicited manuscripts are welcomed but should be accompanied by return postage.

A "Course of Study for Secondary Schools Offering a Unit of Bible for College Entrance" is distributed by the Association and may be obtained from the Committee Chairman, Miss Rachel H. King, East Hall, Northfield School for Girls, East Northfield, Mass. Price: 25 cents postpaid, or ten copies or more at 20 cents each postpaid.

Applications for membership in the Association, subscriptions to the Journal, and changes of address should be sent to Professor Ira Jay Martin III, Box 1252, Berea College Station, Berea, Kentucky.

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Published in January, April, July, and October by the National Association of Biblical Instructors. Publication Office: 73 Main St., Brattleboro, Vermont. Editorial Office: Boston University College of Liberal Arts, 725 Commonwealth Ave., Boston 15, Mass. The subscription price is \$4.00 per annum. Single copies, \$1.00. Entered as second class mail May 8, 1952, at the postoffice at Brattleboro, Vt. under the act of Aug. 24, 1912.

THE JOURNAL OF BIBLE AND RELIGION

Vol. XXII

January, 1954

No. 1

Martin Buber's View of Biblical Faith

MAURICE S. FRIEDMAN*

Martin Buber

IN the last half century Martin Buber has made an outstanding contribution as a speaker, writer, and educator in the fields of religion, philosophy, and social thought. In his twenties Buber was the leader of those Zionists who advocated a Jewish cultural renaissance as opposed to purely political Zionism. Through his speeches and writing he has continued to exert an important influence on the Zionist movement and has renewed the prophetic demand that Israel build a community of righteousness and peace through just means that are consistent with this end. Buber is best known for his revival of Hasidism, the mystical movement that swept East European Jewry in the eighteenth and nineteenth centuries. In the Hasidic emphasis on the hallowing of everyday life Buber found the only source for the renewal of Judaism, and he himself has made significant contributions to this renewal through the translation and interpretation of Hasidic tales and texts and the application of Hasidic principles to the problems of Judaism and of modern religion and culture. Today, in the third generation of his writing, speaking, and

teaching, Buber is without question the representative figure of world Jewry. No one has done more than he to bring about a rebirth of Judaism, and his works promise to affect generations of thinking religious Jews of the future. He has been of importance not only as a thinker, moreover, but also as a religious personality who has provided leadership of a rare quality during the time of his people's greatest trial and suffering since the beginning of the diaspora. Ludwig Lewisohn, writing in 1935, said of Buber:

Dr. Buber is the most distinguished and influential of living Jewish thinkers. . . . We are all his pupils. The contemporary reintegration of modern Western Jewish writers, thinkers, scientists, with their people, is unthinkable without the work and voice of Martin Buber.¹

Out of his interest in Hasidism in particular and in the history of religions and Western philosophy in general Buber evolved his dialogical, or "I-Thou," philosophy. The classical expression of the dialogical philosophy is Buber's little book *I and Thou*, which is already widely recognized as a classic fifteen years after its translation into English. This philosophy has had a widespread influence on thinkers of all faiths in Europe and America and has proved to be one of the most original and significant contributions to modern theology and philosophy. Buber has himself explored the implications of this philosophy in such fields as religion, education, philosophical anthropology, psychology, social structure, and art.

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The philosophy of dialogue has been of particular importance in the biblical interpretation with which Buber has been mainly concerned in his later years. Probably the most significant biblical work of Buber's is his translation of the Hebrew Bible into German with the aid of his friend Franz Rosenzweig. The Buber-Rosenzweig translation of the Bible, according to Solomon Liptzin, "has been universally acclaimed as a miracle of fidelity and beauty." Ernest M. Wolf has explained this translation as an attempt to reproduce in the German some of the basic linguistic features of Hebrew. "The result of their endeavor was the creation of a new biblical idiom in German which followed the original meaning of the Hebrew more faithfully than any other German translation—or any translation in any other language—had ever done." The translation is set in the form of cola (*atemzüge*)—rhythmic units based on natural breathing pauses. These serve the purpose of recapturing the original spoken quality of the Bible. Although they sometimes coincide with verse form, they are not metrical units, as is generally thought. The words that are used, according to Walter Nigg, give the reader a feeling of the elemental power of the original language and the sensuous basic meaning of the individual words.²

This translation was accompanied by a volume in which Buber and Rosenzweig explained the new principles of translation that they used.³ Both the translation and the new methods helped to produce a renaissance of Bible study among German-speaking Jews.

Regular and systematic courses in Bible study became one of the major forms of educational endeavor in the Jewish community. There was hardly a meeting, a seminar, a conference, or a camp of Jewish youth organizations where Bible study was not part of the program, and usually a major and central part of it. . . . The "Buber Bible" . . . served both as an aid for a deeper understanding of the Hebrew text and as a commentary upon it. . . . Had the generation of young Jews that went through the Buber-Rosenzweig school of Bible read-

ing and Bible interpreting been permitted to grow up and to remain together, they would probably have become the most Bible-conscious Jews since the days before the ghetto-walls had fallen in Europe.⁴

Despite the pressing demands on his time, first as leader of the German Jews and organizer of Jewish education under the Nazis and later as professor of social philosophy at Hebrew University in Jerusalem and director of teacher training for adult education for the state of Israel, Buber has succeeded in carrying out his original plan of tracing the development of the messianic idea from the earliest periods of the Hebrew Bible through Jesus and Paul. The volumes of biblical interpretation in which he has traced this development—*Königtum Gottes, Moses, The Prophetic Faith, Two Types of Faith, Right and Wrong*, and the first section of *Israel and Palestine*⁵—constitute an extremely significant and creative contribution to the field of biblical scholarship. Commenting on Buber's translation of the Bible and on his biblical criticism in *Königtum Gottes*, the Old Testament scholar, Ludwig Feuchtwanger, writes:

The new total viewpoint of Buber's science of biblical study has without question created a new situation in Old Testament scholarship. For the first time there has arisen a real Jewish critical study of the Bible—Jewish and critical at once—which does not allow its way to be dictated to it by foreign tendencies.⁶

The Kingship of God

In contrast to the customary view that it is monotheism which is the contribution of Judaism to the religions of the world, Buber regards the dialogue with God as the center and significance of the Jewish religion.

The great achievement of Israel is not so much that it has told man of the one, real God, the origin and goal of all that exists, but rather that it has taught men that they can address this God in very reality, that men can say Thou to Him, that we human beings can stand face to face with Him, that there is communion between God and man.⁷

In order to speak to man God becomes a person and makes man too into a person. In this

conversation man remains utterly inferior and God utterly superior; yet if only man truly speaks to God, there is nothing he may not say. Man was created in an independence which enables him to take part with full freedom and spontaneity in the dialogue with God which forms the essence of existence.⁸

Again and again God addresses man and is addressed by him. . . . To God's sovereign address, man gives his autonomous answer; if he remains silent, his silence is an answer, too. . . . Man, lamenting, suppliant, thanksgiving, praise singing man, experiences himself as heard and understood, accepted and confirmed, by Him to whom he addresses himself. The basic doctrine which fills the Hebrew Bible is that our life is a dialogue between the above and the below.⁹

The biblical dialogue finds its most significant expression, in Buber's opinion, in the concept of the kingship of God. Buber's work of biblical interpretation, accordingly, is principally devoted to tracing the development of this concept from its earliest expression in the tribal God, or *Melekh*, to its sublimest development in "the God of the sufferers."

The Israelite *Melekh*, the God who led Abraham in his wanderings, differs from other gods of the way in that He is not regularly visible in the heavens, but only occasionally permits Himself to be seen by His chosen, whenever and wherever it is His will to do so. Again unlike other gods of the way, He does not serve the purposes of the people by leading them to a place that they know and wish to go to, but instead drives them to do the uncustomary, the untraditional—to overcome enmity of clan and tribe and unite into one people, to take the unbeaten path into the land He has chosen for them.¹⁰

The people of Israel recognize YHWH as their *Melekh*, their King, and they recognize themselves as chosen by Him. This does not mean that He is *their* God in the sense that He belongs to them or they in any way possess Him. He whom heaven itself cannot contain (I Kings 8:27) belongs to no people or place. Yet at the very time when it becomes necessary to destroy Israel's illusion

that it has a monopoly on its God, at the time when it becomes unmistakably clear that YHWH is not the God of a tribe, even then and just then He is proclaimed as God of the tribe forever and ever, as the God who liberated the people from Egypt and brought them forth to the land.¹¹ The one God, the God of heaven and earth, is the king whose kingship the people must make real through themselves becoming a holy people, a people who bring all spheres of life under His rule.

The time when this recognition takes place is that of the covenant at Mt. Sinai. This covenant between God and the people of Israel is not a contract, as is sometimes thought. It "means no legal agreement, but a surrender to the divine grace and power." Not only is it unique among all religions, writes Buber, but even in the Old Testament itself there is no analogy to it: "Only in the Sinai Covenant . . . does an action take place which *sacramentally founds a reciprocity between an Above and a Below.*" This reciprocity is a free action, a "choice" by both YHWH and the people. Israel cannot be understood as merely YHWH's congregation of faith nor YHWH simply as Israel's protector God. This reciprocal choice entails an active "over-againstness" of the two partners such as is impossible in the magical view in which the divine side remains passive and in the ordinary sacramental view in which the human remains passive. The covenant is only made possible through the tribes and clans really becoming *one* people, yet it is just through this covenant that they become one people united by their common faith in God.¹²

The Sinai covenant is not to be understood as a limitation in the essence of God, as if He were somehow less absolute for having entered into it. Like His revelation to Moses at the burning bush, it says only that He, the hiding and revealing God, will be present with the people in the future, that He will be there as He will be there. It does not mean that Israel is in some way dearer to God than other peoples. Israel is chosen only to fulfill a

charge, to become a "holy people." Until this charge is fulfilled the choice exists only negatively. When the people are unfaithful, God says to them through His prophet, "You are not my people and I am not *ehyeh* ('I am present') for you."¹³

God demands the rule over the whole factuality of worldly life, for there is nothing which is not His. His demand that Israel become "a holy people" means the spontaneous and ever-renewed act on the part of the people whereby they dedicate themselves to YHWH as a people, that is, with their corporeal national existence, their legal forms and institutions, their internal and external relationships. The "religious" and the "social" are here closely connected, for Israel cannot become the people of YHWH without just faith between men. The direct relation of each of the children of Israel to YHWH makes them equal to one another and makes their duties to each other duties to YHWH as well.¹⁴

After Moses, the most serious attempt to realize the kingship of God was in the period of the Judges. When Gideon refused the crown that was offered to him, he recognized both the positive and the negative meaning of the Sinai covenant: the positive—that the wandering tribes have accepted YHWH as their King "for the time of the world and for eternity"—and the negative—that no man shall be named king of the sons of Israel. The Judge judged not as an appointed official but as one who remained in direct relation to the spirit as an open receiver. There is no security of power here, only the streams of a fullness of power which presents itself and withdraws.¹⁵

In the absence of any means for succession other than the recognition of someone possessing charisma, there comes to the front what Buber calls the "paradox of all original and direct theocracy." The very absence of restraint and compulsion which enables the men of faith to wait for the grace which they wish to follow enables those without faith not

to follow anyone. The highest binding cannot by its very nature make use of any compulsion; it calls for a perfected community based on spontaneity. But this trust in spontaneity may lead in the end to an anarchy passionately sanctioned in the name of the freedom of God. This paradox is that of the kingship of God itself: it stands in the historical conflict between those who bear the message and those who resist it. It is the visible manifestation of the historical dialogue between the divinity that asks and mankind that refuses an answer yet also seeks one.¹⁶ This tragedy of the contradiction confronted not only Moses but also the Judges, the Prophets, the "suffering servant," and Jesus.

The unity of spirit and law in the judge is succeeded by the king, who had security of power without spirit, and the prophet, who had spirit without power. When the human kingship is founded, it is felt to be a continuation of the basic principle of divine sovereignty. The king has continuity of office and, unlike the judge, may even found a dynasty. Yet he is commissioned by God and is responsible to render an account to God for the fulfillment of the commission. But the kings rejected the commission inherent in their office. They tended to sublimate the responsibility to fulfill this divine commission into a divine right granted without obligation and to regard their anointing as demanding of them a merely cultic acknowledgement of YHWH's kingship. It is this failure of the kings in the dialogue with YHWH which resulted in the mission of the prophets. The "theopolitical" realism of the prophets led them to reject any merely symbolic fulfillment of the divine commission, to fight the division of community life into a "religious" realm of myth and cult and a "political" realm of civic and economic laws. YHWH passes judgment on the nations not for their iniquity against Him but for their iniquity against each other. He demands "righteousness" and "justice" of the people for the sake of the completion of His work (Amos). He seeks

not "religion" but community, and where He blames a people for not having become a true community, man's claim upon man takes precedence of God's claim (Jeremiah).¹⁷

Amos's "righteousness," Hosea's *hesed*, or "lovingkindness," and Isaiah's "holiness" represent three important developments of the meaning of the divine kingship for the life of the community. These are all concepts of the divine-human relationship, ways of imitating God for the sake of His work. The greatest of these is Isaiah's "holiness," the root idea of which is that Israel is hallowed by the holy YHWH so that YHWH may work through the independence of man.¹⁸ The prophets sought God to be in direct, reciprocal contact with Him and not in order to hear future things. Even their predictions of the future were for the sake of the present, that the people might turn again to the way of God. The purpose of the prophet was to evoke man's decision, "to bring home to man again and again, in the most immediate fashion, his freedom and its consequences." Even when he announced an unconditional disaster, this announcement contained a hidden alternative. By the announcement the people were driven into despair, and it was just this despair which touched their innermost soul and evoked the turning to God by which they were saved. The pre-apocalyptic Israelite prophet was no "prophet of doom" but the living mediator on whom a terrible task was laid, a task which, even without his knowing it, involved a summons to decision.¹⁹

The pure prophets are distinguished from the apocalyptic ones, as from the seers and diviners of other religions, by the fact that they did not wish to peep into an already certain and immutable future but were concerned only with the full grasping of the present, actual and potential. Their prophecy was altogether bound up with the situation of the historical hour and with God's direct speaking in it. Their attitude corresponds to the basic biblical view that man is set in real freedom in order that he may enter the dialogue with

God and through this dialogue take part in the redemption of the world. The false prophets tell the people what they wish to hear. They set up "over against the hard divine word of demand and judgement the easy word of a pseudo-deity . . . who is ready to help unconditionally." The true prophets, in contrast, present the hard demand of God in this historic situation without weakening or compromise. God does not lighten the choice between the hard truth and the easy fraud. He allows His prophet to pronounce His word even to martyrdom while He Himself is silent. He speaks to the people only in the language of history and in such a way that they can explain what happened as the coincidence of adverse circumstances.²⁰

The God of Isaiah whom one knows to be Lord of all is not more spiritual or real than the God of the Covenant of whom one knows only that "He is King in Jeshurun," for already He makes the unconditional demand of the genuine kingship. The way of the kingship is the way from attempt to attempt and from failure to failure in the dialogue between the people and God. As the failure of the judge leads to the king and the failure of the king to the prophet, so the failure of the prophet in his opposition to the king leads to the conception of two new types of leader who will set the dialogue aright—the Messiah of YHWH and the "suffering servant of the Lord."²¹

Isaiah's Messiah, or "Immanuel," is the anti-king, but he is not a spiritual anti-king, as many see it. He is the king of the *remnant*, from which the people will renew itself, and his Messianic kingship is a real theopolitical kingship endowed with political power for the realization of God's will for the peoples. "Immanuel" is not simply a leader of the people of Israel nor is there any question of the sovereignty of Israel in the world. God leads all peoples to peace and freedom and demands that "in freedom they shall serve him, as peoples, each in its own way and according to its own character." The Messiah of Isaiah is the

vice-regent who is to make God's leadership of the people real. "He is anointed to set up with human forces and human responsibility the divine order of human community." He is in no way divine or more than man; he is godlike as is the man in whom the likeness to the divine has unfolded. "He is not nearer to God than what is appointed to man as man; . . . he too stands before God in indestructible dialogue." He does not take the place of man's turning or bring about a redemption which man has merely to accept and enter into. The "Messianic" prophecy is no prediction of an already certain future: it too conceals an alternative, for there is something essential that must come from man. The belief in the coming of a messianic leader is in essence the belief that at last man shall speak with his whole being the word that answers God's word. God awaits an earthly consummation, a consummation in and with mankind. The messianic belief is "the belief in the real leader, in the setting right of the dialogue, in God's disappointment being at an end."²²

The God of the Sufferers

Although YHWH's sovereignty in every field of life was proclaimed at the time of the covenant, it was only by a long and slow process that men came to recognize God and His activity in the spheres which seemed necessarily foreign to Him. This difficulty is particularly strong in connection with those unusual events where men feel the presence of the demonic and the irrational, events that arouse terror, threaten security, and disturb faith. The biblical concept of holiness is that of a power capable of exerting both a destructive and a hallowing effect. The encounter with this holiness is, therefore, a source of danger to man. As in the story of Jacob's wrestle with the angel, it is the perilous test that the wanderer must pass before he enjoys the final grace of God.²³ God meets man through the daemonic.

The early stage of Israelite religion knows no Satan; if a power attacks a man and threatens him, it is proper to recognize YHWH in it or behind it, no matter how nocturnally dread and cruel it may be; and it is proper to withstand Him, since after all He does not require anything else of me than myself.

In "events of the night," such as that in which the Lord met Moses and tried to kill him (Exod. 4:24-26) Buber finds one of the deepest roots of Deutero-Isaiah's words (Is. 45:7): "Who makes peace and creates evil, I YHWH do all this."²⁴

The danger is turned into a grace for those like Jacob and Moses who stand the test. This is the experience of Abraham too when God commands him to sacrifice Isaac. Like the despair which draws forth the turning to God, the extremest demand here draws forth the innermost readiness to sacrifice out of the depths of Abraham's being. God thus allows Abraham's relation to Him to become wholly real. "But then, when no further hindrance stood between the intention and the deed, He contented Himself with Abraham's fulfilled readiness and prevented the action." This is that which is called "temptation" by the faith of the Old Testament, a faith which takes the over-againstness of God and man more seriously than does any other.²⁵

Job's trial can also be understood as a "temptation," for God's apparent absence occasions a despair in Job which causes his innermost nature to become manifest. Through the intensity of his "turning," through his demand that God speak to him, he receives a revelation of God such as could not otherwise be his. It is "just at the height of Job's trial. . . just in the midst of the terror of the other, the incomprehensible understandable works, just from out of the secret," that God's ways of working are revealed. Job accuses God of injustice and tries in vain to penetrate to Him through the divine remoteness. Now God draws near Job and Job "sees" Him. It is this nearness of God, following His apparent hiddenness, which is God's an-

answer to the suffering Job as to why he suffers—an answer which is understandable only in terms of the relationship itself.²⁶

Job remained faithful even when God seemed to hide His face from him. He could not renounce his claim that his faith in God and his faith in justice should once again be united, "for from the time when he knew God Job *knows* that God is not a Satan grown to omnipotence."²⁷

At all times in Israel people spoke much about evil powers, but not about one which, for longer than the purpose of temptation, was allowed to rule in God's stead; never, not even in the most deadly act of requital by God, is the bond of immediacy broken.²⁸

God sets creation free and at the same time holds it. He does not put an end to man's freedom despite his misuse of it but neither does He abandon him. Even God's hiding His face is only an apparent hiding which does not contradict the statement in Buber's *I and Thou* that only we, and not God, are absent. Yet this hiding must not be understood as a purely immanent event. It does not take place in man but *between* man and God. To those who do not want to be near to Him, God replies by not giving to them any more the experience of nearness (cf. Psalm 10:1, Jeremiah 31:3). He lets the resisting experience his fate in history, the fate resulting from his own deeds. God's anger and His seeming withdrawal are a part of His love for man, a love which wishes man to enter the dialogue with Him but will not compel him to do so. Hence there is no real division between God's mercy and His justice. "In the immediacy," writes Buber, "we experience His anger and His tenderness in one." God's wrath in the Old Testament is always a fatherly anger toward a disobedient child from whom He still does not withdraw His love. Although He may at times harden, He also forgives. Thus Amos knew that God would stay with the people in the midst of the desolation which was the work of His own judgment, and Hosea wrote of God's mercy, "I

will heal their turnings away, I will love them."²⁹

Jeremiah, like Amos and Hosea, recognized that both YHVH's blessing and His curse flow from His love. He also recognized that because of His love for man, God takes part in man's suffering. Whoever helps the suffering creature comes close to the Creator, writes Jeremiah. To help the sufferer—this is the meaning for Jeremiah of "knowing YHVH," that reciprocal knowledge, or contact, which Hosea declared to be the innermost essence of the relationship of faith. God shares in the trouble and suffering of His creature and even suffers by His own actions at the hour when He comes near to destroying the work of His hands. This "God of the sufferers" is also acknowledged by Deutero-Isaiah who writes not only of the God of heaven and earth, who perceives and is above all, but also of the God who remains near the outcast, who dwells "with the contrite and lowly of spirit."³⁰

It is from among the "lowly of spirit" that God finds His special servant in whom He is glorified. This is Deutero-Isaiah's "suffering servant of the Lord," the righteous man who suffers for the sake of God. Deutero-Isaiah's "servant" stands in the succession of men whom God has designated as His servant—Abraham, Moses, David, Isaiah, and Job. Of these he is especially linked through his sufferings with Job, the "faithful rebel." Like Job he experiences God's nearness in his suffering, and like Job too, his suffering has a super-personal meaning.³¹

The "servant" differs from Job, however, in that he voluntarily takes on himself all the griefs and sicknesses of the people's iniquities in order to bring them back to YHVH. "YHVH's love for faithless Israel, a hurt and suffering love, renews itself from the prophet's love of God, a love hurt and suffering for God's sake."³² In suffering for the sake of God he comes to discover the meaning of his own suffering: he recognizes that God suffers with him and that he is working together with

God for the redemption of the world. The "servant" is bowed down by sorrow, disfigured by disease, despised and shunned by the people. Yet it is just he who experiences God's nearness and receives God's promise that he will be preserved for the task of ushering in God's kingdom.³³

Deutero-Isaiah's "servant" cannot be identified either with Israel or with Christ. He is not a corporate but a personal being, yet he is more than a single person. "This person takes shape in many likenesses and life-ways, the bearers of which are identical in their innermost essence." But no supernatural event or resurrection of the dead leads from one of these figures to the next. The servant is "preserved" for the day in which God's salvation shall be to the end of the earth, but it is only the "servant" who is preserved and not the person who embodies him at any particular time.³⁴

There are three stages on the servant's way. The first is the prophetic stage of the futile labor of the prophet to bring Israel back to YHWH, the stage in which he sees himself as an arrow which is fated to remain in the quiver, hidden and unused (Is. 49:2). He is promised a great future work reaching all nations and, sustained by this promise, is willing to bear an immense affliction for God's sake. The second stage is the *acting* of the affliction. He not only endures it but also, as it were, accomplishes it: it becomes his act. The third stage is that of the "success" of the work born out of affliction, the liberation of the subject peoples, and the establishment of the covenant of the people with God, the human center of which is the servant. Only now is the arrow taken from the quiver and hurled forth. It is laid on the servant to inaugurate God's new order of peace and justice for the world.³⁵

The servant thus completes the work of the judges and the prophets, the work of making real God's kingship over the people. Though a prophet, he is no longer a powerless opposition to the powerful, but a real leader like the

Israelite *nabi* of early times. Here, in contrast to the Messianic promise of Isaiah, it is not the king but the *nabi* who is appointed to be deputy of God's kingdom. This kingdom now signifies in reality all the human world. Yet there remains a special tie between the personal servant and the servant Israel. Through the nucleus that does not betray the election, the living connection between God and the people is upheld, and from their midst will arise "the perfected one." Through his word and life, Israel will turn to God and become God's people. When he is allowed to go up and be a light for the nations, the servant Israel, redeemed and cleansed, will establish God's sovereignty upon itself and serve as the beginning of His kingdom.³⁶

This unity between the personal servant and the servant, Israel, passes over to their unity in suffering. Insofar as Israel's great suffering in the dispersion was willingly and actively borne, it is interpreted in the image of the servant. "The great scattering which followed the splitting-up of the state . . . is endowed with the mystery of suffering as with the promise of the God of sufferers." This is the mystery of history, the mystery of the arrow which is still concealed in the quiver.³⁷

The way, the real way from the Creation to the Kingdom is trod not on the surface of success, but in the deep of failure. The real work, from the biblical point of view, is the late-recorded, the unrecorded, the anonymous work. The real work is done in the shadow, in the quiver.³⁸

"The life-history of Jesus cannot be understood, in my opinion," writes Buber, "if one does not recognize that he . . . stood in the shadow of the Deutero-Isaianic servant of the Lord." Jesus, however, stepped out of the concealment of the "quiver." The messianic mystery is based on a real hiddenness which penetrates to the innermost existence. This hiddenness is essential to the servant's work of suffering. Although each successive servant may be the Promised One, in his consciousness of himself he dare not be anything

other than a servant of the Lord. "The arrow in the quiver is not its own master; the moment at which it shall be drawn out is not for it to determine." From the point of view of Judaism, Jesus is the first of the series of men who acknowledged their messiahship to themselves and the world "and thus stepped out of the seclusion of the servants of God, which is the real 'messianic secret.'"³⁹

Jesus's messianic consciousness was probably influenced by the apocalyptic Book of Enoch in which the form, but not the person, of the servant has pre-existence and by the events of the end which may have led Jesus to step out of the concealment of the quiver and imagine himself, after the vision of Daniel, as in his own person the one who will be removed and afterwards sent again to the office of fulfillment. Before the events of the end, Jesus undoubtedly did not see himself as anything other than the hidden servant. And even in the end, he did not hold himself divine in the sense in which he is later held. His messianic consciousness may have been used by Paul and John as the beginning of the process of deification, but this process was only completed by the substitution of the resurrection for the removal of the servant and personal pre-existence for the pre-existence in form of the Jewish apocalypses. It was only then that "the fundamental and persistent character of the Messiah, as of one rising from humanity and clothed with power, was displaced by . . . a heavenly being who came down to the world, sojourned in it, left it, ascended to heaven and now enters upon the dominion of the world which originally belonged to him." Furthermore, whatever was the case with his "messianic consciousness," Jesus, in so far as we know him from the synoptic tradition, did not summon his disciples to have faith in Christ. The faith which he preached was the Jewish *emunah*, "that unconditional trust in the grace which makes a person no longer afraid even of death because death is also of grace." Paul and John, in contrast, made faith in Christ (*pistis*) the one

door to salvation. This meant the abolition of the immediacy between God and man which had been the essence of the covenant and the kingship of God.⁴⁰

The immediacy of biblical faith, the immediacy between man and the imageless God, excludes the two great images of the Pauline world-view: the demonocracy, to which God's justice has given over this aeon, and the mediatorship of Christ's saving grace at the threshold of that which is to come. Pharisaic Judaism, in its turn, continues the biblical insistence that forgiveness is eternally present and that the immediacy between God and man has not been annulled. It preserves the dynamic unity of God's justice and His grace by the Talmudic concept of the *middot*, the dynamic modes of God's behavior. One must fear and love in one, but with a love which is above fear, as in God grace is above judgment.

This immediacy of the whole man is directed towards the whole God, that which is revealed in Him and that which is hidden. It is the form in which Pharisaic Judaism . . . renewed the Old Testament *Emunah*, the great trust in God as He is, in God be He as He may.⁴¹

When one has given serious consideration to Buber's biblical exegesis, one is no longer tempted to fall into the easy assumption that Buber has read his dialogical philosophy into his interpretation of biblical Judaism. It becomes clear instead that it is precisely in the Bible itself that Buber's dialogical philosophy finds its most solid base. Indeed, the full working out of this philosophy would not have been possible without the years that Buber spent in the translation and interpretation of the Bible. This does not exclude the obvious fact that there has been a fruitful dialectic in Buber's thought between his interpretations and the development of his personal philosophy. "There are things in the Jewish tradition that I cannot accept at all," Buber has said, "and things I hold true that are not expressed in Judaism. But what I hold essential has been expressed more in

Biblical Judaism than anywhere else—in the Biblical dialogue between man and God.”⁴²

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HEART-SEARCHING

Rabbi Shneur Zalman, The Rav of Northern White Russia (died 1813), was put in jail in Petersburg, because the mitnagdim (adversaries of Hasidism) had denounced his principles and his way of living to the government. He was awaiting trial when the chief of the gendarmes entered his cell. The majestic and quiet face of the rav, who was so deep in meditation that he did not at first notice his visitor, suggested to the chief, a thoughtful person, what manner of man he had before him. He began to converse with his prisoner and brought up a number of questions which had occurred to him in reading the Scriptures. Finally he asked: "How are we to understand that God, the all-knowing, said to Adam: 'Where art thou?' "

"Do you believe," answered the rav, "that the Scriptures are eternal and that every era, every generation and every man is included in them?"

"I believe this," said the other.

"Well then," said the zaddik, "in every era, God calls to every man: 'Where are you in your world? So many years and days of those allotted to you have passed, and how far have you gotten in your world?' God says something like this: 'You have lived forty-six years. How far along are you?' "

When the chief of the gendarmes heard his age mentioned, he pulled himself together, laid his hand on the rav's shoulder, and cried: "Bravo!" But his heart trembled.

(Quoted from Martin Buber, *The Way of Man*, London, Routledge and Kegan Paul, 1950)

Knowledge of God in the Fourth Gospel

GODFREY TIETZE*

EARLY Christianity had its roots in a religious heritage which extended back into the distant past. Its main roots were in Palestinian Judaism. In historic Judaism as reflected in the Old Testament, knowledge of God in a personal sense does not appear as a problem of thought, since his existence is not doubted, and that he communicates his will to his people is taken for granted. This heritage played its part in the religious life and thought of early Christianity, and is never transcended in the New Testament.

As early Christianity moved out first into Hellenistic Jewish communities, and presently made its appeal directly to the Gentile population in the Mediterranean area, it came into contact with a culture in which the existence of God had been an issue since the time of the Sophists, who doubted it, and Democritus, who denied it; and in which the problem of the knowledge of God had been a question of public discussion from Plato on.¹ It was, moreover, a world of culture in which religions of personal redemption flourished, each of which had its particular pattern of religious experience and life. It is assumed that in bringing their message, the early Christians framed it so as to appeal to and be effective in terms of the background and thinking of the people to whom the appeal was directed, some of whom joined the movement and ultimately became leaders in it.

The cultural world into which early Christianity expanded was not in any sense homo-

geneous. A marked diversity of beliefs and practices thus came to characterize early Christianity, and these are reflected in the New Testament.² The problem of the knowledge of God in early Christianity is thus a complex one. This study is limited to an important area, that of the thought of the Fourth Gospel, because it reflects early Christianity in a critical period of transition and adjustment. The era of early spontaneous enthusiasm, stimulated largely by the vivid apocalyptic hope centered on the return of Christ, had passed. The passing of all the earlier leaders from the scene, and the continued non-fulfillment of the apocalyptic expectation made the finding of adjustment to a more settled and permanent way of life necessary. The refusal of the Jewish people as a whole to respond to the Christian message, and the disastrous outcome for the Palestinian Jews of their rebellion against the Roman power had deprived early Christianity entirely of its rootage in the land of its birth, and had brought about a shift of its bases of operation to the Gentile world. The world in which Christianity now had to live was a world of varied culture, mystical, philosophic, and tolerant of a variety of speculative systems. With a considerable degree of self-consciousness as an independent movement already achieved, it was important for Christianity to find an adequate bond of unity that would conserve its distinctive values, and to frame its message in such a way as to appeal to men in that environment.

To meet the acute problems that confronted Christianity in this critical transitional stage of its history appears to have been the primary motive behind the writing of the gospel, and knowledge of the situation out of which it came is the main clue to an understanding of its blending of various modes of thought and to an appreciation of its main emphasis in

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regard to the quality of religious experience and life which it teaches.

Our interest here is in the part that knowledge of God plays in religious experience in this gospel, and in the conception of the nature of knowledge of God it sets forth. It will appear that in these respects its author pioneered in a new direction and produced a work that became an important factor not only in attracting to Christianity men with cultural and philosophic interests, but also in shaping Christianity's future development.

The underlying interpretative purpose of the gospel appears perhaps most strikingly in the terms in which the nature and goal of religion are presented. The largely external conception of the "Kingdom of God," finding its consummation in a dramatic climax with the return of Christ at the end of the Age, is almost entirely abandoned.³ It is replaced by the conception of "eternal life" as the essence of religion. "In him (i.e., the Logos) was life, and the life was the light of men" (1:4).⁴ "He who believes on the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him" (3:36). "I came that they may have life, and have it abundantly" (10:10). "I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand" (10:28). These passages, to which others might be added, suggest the conception of both the source and the essential nature of eternal life.

Eternal life is not something that is still in the future; it is a quality of life that is experienced and possessed now. It transcends the basic Hebrew concept of life as the sum of energies that constitute a man's actual existence, and in distinction from the soul, which constitutes its existence after death in Sheol, is limited to the span of man's existence on earth. Nor is it the same as the higher activity of reason or pure intelligence of Greek thought as reflected, for example, in Plato and Aristotle. Eternal life in the Fourth Gospel is not something inherent in man's nature.

It is inherent in the eternal Logos, and is mediated to man by the incarnate Logos. It is a religious experience characterized by being born of the Spirit, which involves a change in man's nature through which a divine essence is imparted to it.

How is eternal life, thus conceived of, communicated to and maintained in those who receive it? Here we are confronted with the problem of the interrelation of two main factors, intimately bound up together, and never clearly differentiated. They are belief and knowledge. It should be noted here in passing that the gospel meticulously avoids the words *pistis* and *gnosis* in their substantive form, probably to avoid the impression of approval of the special significance attached to them in the Gnostic sects. But both words are employed in many variations in their verbal forms, and they are important in the conception of the communication of eternal life.

In this gospel, as in all early Christian teaching, the main emphasis is laid on faith as a condition of religious experience and life, but with an important difference of emphasis. "Believing" implies not so much an inward disposition of trust and obedience, as an intellectual activity leading to the acceptance of the proposition that Jesus is the incarnate Logos, the Son of God. The entire gospel is devoted to the endeavor to present this proposition in such a manner that it may carry conviction. The over-all purpose of the author is stated at the close of the gospel: "but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:30, 31).

There are deeper factors in the conception of belief, however, that clearly differentiate it from the mere intellectual assent of later orthodoxy. The act of belief, set forth as an essential condition of entering upon life, was with the author himself, and could only have been the outcome of a profound religious experience. The initial thesis of the gospel that Jesus was the incarnate Logos could hardly have been arrived at on a purely speculative

basis. By long and profound meditation, the author had been drawn to the person of Jesus in an experience which brought him light, life, and truth. He may well be echoing his own experience when, in reply to Jesus' question to the disciples: "Will you also go away?" he has Simon Peter reply: "Lord, to whom shall we go? You have the words of eternal life" (6:67-69). The thesis of Jesus' identification with the Logos become flesh is thus best interpreted as an inference from his own experience of personal fellowship with Christ, which had matured into a deep conviction that came to dominate his thinking about him.

This insight that belief is the outcome of experience probably also serves to explain a marked characteristic of the use of the miracles of Jesus in the Fourth Gospel. The synoptic gospels generally represent the miracles of Jesus as preceded and made possible by an act of faith. "All things are possible to him who believes" (Mark 9:23). In one instance it is reported that Jesus "did not do many mighty works there, because of their unbelief" (Matt. 13:58). In this gospel, however, belief is uniformly the outcome of the miracles, rather than their condition. The miracles are "signs" of his divine power, performed to "manifest his glory;" they are symbols of the "works" of Jesus for the sake of which he asks his followers to believe in him (2:11; 14:12). This representation of the function of the miracles of Jesus suggests that to the mind of the author belief was the outcome of a larger process; that Jesus does not demand acknowledgement of his divine claim until he has revealed himself to men and won them to a deep inner conviction. In the same manner Jesus' words "he who believes on me will also do the works that I do; and greater works than these will he do, because I go to the Father" (14:12), imply that the kind of works which produced belief among Christ's followers during his earthly life would continue through his invisible fellowship with his people through his spirit to bear witness to him, and that the confession of his

sonship would continue to grow out of living experience, and not become the mere assertion of dogma.

The emphasis on belief as a condition of possessing eternal life, moreover, is not merely the demand for assent to a bare fact, but to the claims of a person. The demand for assent to the claims of a person in the nature of the case involves a moral judgment, and carries with it an element of spiritual trust. To refer to just one example of a number that might be cited: The words "Believe in God, believe also in me" (14:1) seem to carry a meaning far richer than intellectual assent or acceptance. In several such instances the verb *pisteuo* suggests a real apprehension of Christ of such a kind that the quality of his person imparts itself to the believer, and the act of believing seems to mean the active response of the entire inner life.

The inclusive aim of the Fourth Gospel is to stimulate and sustain belief in Jesus Christ, the Son of God. Belief, however, as has already been suggested, cannot be induced in a vacuum. It rests on experience, and experience gives rise to knowledge. Although the ideas "believing" and "knowing" are sometimes brought together in one sentence so as to seem identical in meaning, as, e.g., in 6:69: "we have believed and come to know that you are the Holy One of God," and in 17:8: "they know in truth that I came from thee; and they have believed that thou didst send me," they nevertheless designate two different acts. Knowing, or rather coming to know is primary; knowing comes to completion and becomes effectual in the act of belief.

It is therefore pertinent to inquire into the conception of knowledge here set forth. High significance attaches to the fact that the only pithy definition of eternal life in the gospel is stated in terms of knowing: "And this is eternal life, that they know thee, the only true God, and Jesus Christ whom thou hast sent" (17:3). What is included in this knowledge of God which is declared to be the essence of eternal life? That it includes emotional and

mystical elements has already been suggested. But does it also include rational and reflective elements? It could be pointed out that both the contemporary Hellenistic religions of redemption and Philo were deficient in these respects.⁵ Paul's letters and the synoptics did not call for reflective activity as a factor in the Christian life. Gnosticism with its esoteric views of knowledge was penetrating into the Christian movement. There was a need for reinterpreting Christianity in such a way as to avoid these deficiencies and counteract these dangers in current religious systems. Some characteristics of the gospel point to the conclusion that the author consciously brought to the foreground the reflective factors in religious life in order to appeal to people of thoughtful temperament and habits, and thus to direct the Christian movement into ways in which intellectual activity would have its rightful place.

One of these factors is the author's choice of the biographical form as a vehicle for his message. This form of literary expression was already in use in Christian circles in which the author moved; but this gospel stands in a class by itself as compared with the synoptics. It is quite evident that the author did not intend merely to supplement the synoptic record, but to supplant it.⁶ The gospel is so written as to call for contemplative and reflective evaluation of the person and work of Jesus in a process of religious experience which is to culminate in belief. It opens with a series of assertions about Jesus essentially philosophic in their origin and nature. From the beginning and throughout the gospel, the central figure in it claims for himself the author's own evaluation of him. It is as if the author were setting forth a thesis which calls for reflection and debate; and indeed the first twelve chapters move largely in the atmosphere of controversy. On the one hand there are those who through their contacts with Jesus come to believe in him—John the Baptist, the disciples, Nicodemus, the Samaritan woman, the nobleman whom Jesus

healed, the blind man restored to sight, the Galileans, and even many Jews. Always arrayed against him are the unbelieving Jews, who reject his claims and take offense at his words and deeds. Thus the issue is drawn so as to call for reflection and decision between the claims of Jesus and the opposition of the synagogue.

The claims of Jesus in this gospel are not set forth as self-authenticating; they are set forth as supported by evidence which can be evaluated. The testimony of John the Baptist, of the Old Testament writings, of the words and works of Jesus are cited as evidence that Jesus is actually the Son of God. The miracles of Jesus, presented in part as symbolic of great truths Jesus proclaimed and partly as signs of his divine greatness and power, challenge appraisal of his claims. The readers are invited to believe in Jesus, not on the basis of his claims, but on the basis of the supporting evidence of witness to them, and on the basis of the works of Jesus. "If I am not doing the works of my Father, then do not believe me; but if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I am in the Father" (10:37, 38). In the highly pragmatic passage, "If any man's will is to do his will, he shall know whether the teaching is from God, or whether I am speaking on my own authority" (7:17), there is appeal to experimentation in doing the will of God in actual life as a way of coming to the knowledge of God.

Attention has already been called indirectly to characteristics in the vocabulary of the gospel that imply reflective activity: the Logos, the element of intellectual assent in the verb "to know." An important term in the gospel is "truth" with its corresponding adjectives. "Grace and truth came through Jesus Christ" (1:17). "I am the way, the truth, and the life" (14:6). "You will know the truth and the truth will make you free" (8:32). While the word "truth" in the gospel, particularly in the last passage cited,

should never be given a wider connotation than it is given in the context of the gospel, it is nevertheless a term that carries with it philosophical implications. Jesus himself is the truth, his words are true; and this identification is significant for the reflective side of religious experience.

Perhaps the most important feature of the gospel which differentiates sharply its concept of knowledge of God from that in the Hellenistic religions of redemption, and which by implication at least brings to the foreground the intellectual side of religious experience, is that it represents the knowledge of God not as an instantaneous and complete possession, but rather as developmental, as a revelation progressively experienced. There is nothing suggestive either of the cataclysmic or the ecstatic in religious experience in the gospel. Although Jesus is presented as the full and complete revelation of God, and he declares: "He who has seen me has seen the Father" (14:9), the mystical experience is a developmental one. "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all truth" (16:12, 13). Knowledge of God is growth in fellowship with Jesus; and a steadily enlarging appreciation is to be afforded by his continued presence through the Spirit, bringing growing and deepening comprehension of the truth: "He who follows me shall not walk in darkness, but will have the light of life" (8:12). The mystical experience is illumination, but the illumination does not come as a flash. It is a steady and increasing light in which men are to walk.

The marked reinterpretation of some of the basic early Christian concepts is in line with this view of the developmental character of religious experience. The reinterpretation of the Kingdom of God as eternal life has already been noted. The basic reinterpretation of the judgment as a process by which men are automatically judged in the light of their attitude toward Jesus (5:24), falls into the same category of a developmental view of the

religious life, as does the substitution of the abiding presence of the Spirit for the apocalyptic conception of the return of Christ.

Thus far the ethical side of religious experience as set forth in the gospel has not been brought to view in this study. The religious life, supernatural in its origin in the Logos, mediated by the Son, apprehended by responsiveness, completed by contemplation and reflection until it reaches full knowledge, has a marked ethical quality. The ethical ideal is summed up under the commandment of love (13:34). Belief and love are set forth as two inseparable principles, and love is presented as the criterion of the genuineness of the religious life: "By this all men will know that you are my disciples, if you have love one for another" (13:35). The principle of love is stated, and its important place in religious life is affirmed. But its concrete application to actual life-situations is never pointed out. In this respect, too, the gospel presents the religious life in a way that demands reflection in relationships that are regarded as growing and permanent.

Finally, the preference in this gospel for the verb *ginosko*, "to come to know, to grow in knowledge" over the verb *oida*, "to know completely or in full," suggests its basic view of the progressive nature of the religious life. The former occurs in about twice as many instances as the latter. "This is eternal life, that they should come to know, or grow in knowledge of thee" (17:3). In this developmental conception of the knowledge of God in the Fourth Gospel, a marked departure from earlier Christian approaches, particularly that of Paul, occurs. For while Paul recognizes stages in religious experience and life, and holds that complete knowledge of God lies in the future, his view is dominantly apocalyptic. The transition from the "old man" to the "new man" in Christ is sudden and precipitous; and perfection, "I shall fully understand even as I have been fully understood" (I Cor. 13:12), is apocalyptically conceived. In the Fourth Gospel, the concept of knowledge

though thought of as ultimately mysterious and genuinely the work of the Spirit, is less cataclysmic, more gradual, and more reflective in its nature.

In summarizing the findings emerging from this study, it is to be noted that in the Fourth Gospel, as indeed in all contemporary thought within the framework of specifically religious movements, knowledge of God is supernatural in its essence, and its ultimate source is revelation. In this gospel, as in other New Testament teaching, the revelation that effects man's salvation comes to men through Christ. In identifying Christ as the Logos, this gospel gives a philosophical flavor to the interpretation of his person; but the incarnation is a revelation nevertheless. Religious experience is illumination of a personal type, consisting of the mystical union with Christ. In this respect there is departure from Old Testament religion, where religious experience is mainly social, and a movement toward the type of religious experience finding expression in contemporary Hellenistic Judaism and in the Hellenistic religions of redemption. The Fourth Gospel heightens the early Christian emphasis on ethics in religious experience and life in comparison with contemporary religious movements, and stresses reflection in the moral life more than do other New Testament writings.

The distinctive contribution of the Fourth Gospel within the context of the New Testament lies in its emphasis on the gradualness of the spiritual illumination, its intellectualizing of religious experience, in the reflective

activity called for. In these respects, this gospel moves in the direction of a sympathetic attitude toward philosophical interest, and in part paved the way for the creed-making interest in Christianity in the following centuries.

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- ³ The term "Kingdom of God" appears only in 3:3, 5. Cf. 18:36, 37
- ⁴ All quotations from the New Testament in this paper are from the Revised Standard Version.
- ⁵ Mary Redington Ely, *Knowledge of God in Johannine Thought*. New York: Macmillan, 1925, p. 132. To the sound insights and clear analyses in this volume the author of this paper is particularly indebted.
- ⁶ E. C. Colwell, *John Defends the Gospel*. Chicago: Willett, Clark and Company, 1936, Chapter I.

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The Epistle to the Hebrews

FLOYD V. FILSON*

NOWHERE is the variety of views among biblical scholars more marked than in recent study of the Epistle to the Hebrews. This article will survey some of the recent publications concerning Hebrews, and indicate some convictions concerning controversial issues.¹

1. *Literary Form.* The Epistle has among New Testament writings no superior and perhaps no equal in literary quality. This is generally conceded. Intensive study of the Greek text shows that the author possessed a high degree of literary skill. This fact should settle one issue: The Epistle cannot be a translation from a Hebrew or Aramaic original that Paul wrote. The ancient tradition to that effect appears to have been contrived to preserve a mediate Pauline authorship. This writing was composed in Greek, and in Greek of high literary quality.

But what is the exact literary form that the writer uses? (a) It has been called a tract or treatise. The specific references to a local situation tells strongly against this view; the Epistle is not a general statement of Christian truth for the church at large. (b) Others with more reason call it a homily. The writer, absent from the people to whom he would like to speak in person, writes an address to be read in an assembly of Christians. The lack of epistolary opening goes well with this view. But the personal greetings and information at the close of the writing go beyond what we expect in a homily. (c) Most often the work has been called an epistle or letter. The specific group and situation in mind, and

the form of the closing section, support this view. Recently, Otto Roller² has argued that in Western Asia there was a letter form that did not give the name of writer and readers at the beginning; he considers Hebrews a letter.

The truth seems to lie between the last two explanations. Hebrews was written to be read to a group in public assembly; it was the specific treatment of their problems that the writer would gladly have delivered in person; it does resemble a homily. But it is sent from a distance; the writer is absent; he sends in writing what he wants to say, and adds personal information and greetings just as a letter does. It has characteristics of both homily and letter.

For that matter, so do the letters of Paul. They are not private notes, but were written to be read in public. This comes out in the way Paul concludes some of his letters. He dictates what he wants the church addressed to hear. He comes to a formal conclusion, with a closing prayer (II Thess. 3:16; Phil. 4:19 f.). Then, turning from the public reading he has kept in mind while dictating, he takes the pen, adds personal notes and greetings in his own handwriting, and adds another prayer or benediction. His letters are not pure letters; they are letters specifically written for public reading. Hebrews has this same double character, but with more literary finish.

The question of literary form is affected by the view one takes of the unity of Hebrews. In recent decades some have considered part or all of ch. 13 a later addition to an original homily. No manuscript evidence supports this view, and the recognition that writings with a double character, both homily and letter, were common in the first century, removes the necessity for the theory. C. Spicq³

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has stated well the problem, the ground of the objections, and reasons for holding to the unity of Hebrews. It may be noted that ch. 13 is more of a problem for those who hold to the Gentile destination of Hebrews; in particular, its appeal to the readers to separate from those who hold to the old sacrificial system (13:13) is a chief point against a Gentile destination.

2. *The Author.* Pauline authorship is out of the question. The Roman Catholic scholar is precluded by official pronouncements of his church from complete surrender of Pauline authorship, but he may ascribe a greater or lesser amount of responsibility for the actual form of the writing to a helper or associate of Paul.⁴ One Roman Catholic scholar, William Leonard,⁵ makes every effort to reduce to a minimum the role of Paul's helper. On the Protestant side, R. V. G. Tasker⁶ says that the non-Pauline character of Hebrews has been overemphasized. Yet even these scholars finally have to recognize in one way or another that the present form of the letter does not really represent Paul's dictation.

As a matter of fact, many Roman Catholics give extensive credit to someone other than Paul. Spicq, whose introduction to his recently published commentary on Hebrews is a masterly and outstanding volume, frankly declares that Paul could not have conceived and written this work as it has come down to us.⁷ This is the simple truth.

The question that remains is whether we can guess who the author was. That Luke or Clement translated a Hebrew letter of Paul is an ancient mistaken idea. The only ancient tradition worth considering is that of Tertullian,⁸ who said that Barnabas wrote Hebrews. Forty years ago the excellent commentary of E. Riggenbach⁹ favored this view, and recently H. Strathmann¹⁰ has echoed it. Probably the report in Acts that Barnabas was a Levite, and so would be interested in priesthood and sacrifice, is the only basis of that tradition.

A number of recent authors decide for

Apollos, first named by Luther in this connection. R. C. H. Lenski,¹¹ T. W. Manson,¹² P. Ketter,¹³ and Spicq¹⁴ favor this view. However, unless one has an urge to speculate, in which case Apollos would seem the best available option, one had better side with James Moffatt,¹⁵ E. F. Scott,¹⁶ Wm. Manson,¹⁷ and others, and say that a Jewish Christian of Hellenistic culture wrote Hebrews, but that as Origen concluded,¹⁸ only God knows who that writer really was. We need not be swayed from this position even by F. J. Badcock's modern sounding view¹⁹ that a four-man committee produced Hebrews, with Barnabas actually writing, Paul adding a postscript, and Luke and Philip joining in the project.

3. *The Date.* The noteworthy interest in Paul, Barnabas, Apollos, and other early Christian leaders as possible authors reflects a persistent tendency to seek a setting for the epistle within or shortly after the lifetime of Paul. Those who follow E. J. Goodspeed²⁰ cannot date the writing more than a few months or at the most a very few years prior to the Epistle of Clement to Corinth (A. D. 95 or 96). Many would agree with Moffatt that the date can hardly be later than 85, with E. F. Scott that the date falls between 70 and 85, perhaps nearer the latter date, or with Strathmann, who puts it about 80. However, a date in the sixties, or more specifically in the closing years of the life of Paul, has found vigorous defenders recently. Among them we may name T. W. Manson, William Manson, and Spicq.

One point that appeals to most of this group is that if Jerusalem had already fallen and the sacrifices had ceased to be offered, the fact would have been so important to the writer of Hebrews that he must have mentioned it. Of course the argument of Hebrews deals with the tabernacle of the Pentateuch rather than with the first century temple, but it is felt by many that even so the writer would have found the fall of Jeru-

salem and the cessation of sacrifices too significant to ignore.

Others contend that since the argument is based entirely upon the Levitical system found in the Pentateuch, the fall of Jerusalem was irrelevant for the writer's purpose, for the Pentateuch still remained even after Jerusalem had fallen, and its prescriptions about priesthood and sacrifice still were Scripture and represented the basic Jewish charter.

I cannot rule out a date in the sixties, but a date in the eighties has much in its favor.

4. *The Christians Addressed.* The title, "To the Hebrews," suggests Jews as recipients, and the usage of the Greek New Testament would suggest that "Hebrews" means Aramaic-speaking Jews. An ancient view was that Luke or Clement or somebody had translated an originally Hebrew writing into our present Greek form. As we have noted, this translation theory is impossible. The title "To the Hebrews" is a later addition, and taken by itself is a misleading clue.

We do better to examine the letter itself for evidence. This is what most scholars do. But they do not agree in their conclusions. Through centuries of tradition, and no doubt partly under the influence of the traditional title, the epistle has been regarded as addressed to Jews, either in Palestine or elsewhere. It is argued that in addition to tradition, the nature of the writing supports this conclusion. It refers to prophets, to angels as active in God's dealings with Israel, to Moses, to Joshua, to the Jewish high priest, and to the prescribed sacrifices of the Pentateuch; in other words, the content is entirely drawn from themes of direct and vital interest to first century Jews. Not a word suggests any alternative to Christianity except the ancestral faith of Israel. It is from the "camp" of Israel that the readers are urged to go forth (13:13). This view that Jewish Christians are addressed is held today by a variety of vigorous and well-known scholars. The usual form of the view is that

these Jewish Christians were of Hellenistic background and lived in a Gentile land. It is sometimes suggested that they are survivors of the group driven from Jerusalem in the persecution that followed the death of Stephen; Spicq²¹ thinks that they are the priests whose conversion is mentioned in the Stephen story of Acts; cf. ch. 6:7.

Other scholars, including Moffatt and Enslin, feel that we cannot determine the background of the readers so clearly. They are Christians; like all Christians, they know and use the Old Testament as Scripture; as Hellenistic Christians they know and use the Septuagint, as does the writer of the epistle. The author would naturally use, and the readers would naturally accept, arguments drawn from the Christian interpretation of the Old Testament; it was the Scripture for all of them. Therefore there is no reason to identify the readers as Jewish Christians; indeed, if they had been such, that fact might have been expected to come to clear expression. This latter point has even been used to argue that the readers *must* have been Gentile Christians.

Three arguments may be made against this view. In the first place, as sometimes stated it wrongly holds that there is no danger of apostasy in the epistle; the readers are only being "pepped up" in their faith by an appeal to the Scripture that they recognize as authoritative. But the epistle reflects a definite danger of apostasy; the writer fears that the readers may drift away from their faith, they may fall away (2:1, 3; 3:12; 4:1; 6:4-6; 10:23-39; 12:3-17). The writer does not despair of them (6:9), but he sees the possibility of apostasy, and he is determined to prevent it.

In the second place, the view seems to reflect on the skill and sense of the writer. If Gentile Christians are in any degree tempted to give up their faith, an argument that Judaism is inferior to Christianity would not stop them. There would be too many other directions for a Gentile to go if he turns his

back upon Christ. He might think of Plato, of Aristotle, of the Stoic philosophy, of the gods of Greece, or of the cults of the Near East. Concentration upon the one theme of superiority to the ancestral faith of Israel would be singularly one-sided. It would be a bookish argument with no power to hold a Gentile group looking for an easier religious life.

In the third place, as already implied, such an argument would not fit the situation of a wavering Gentile group. We have heard much of the *Sitz im Leben*, the actual life situation, in terms of which we must explain the gospel tradition. Now there is not a non-Jewish argument in Hebrews. As A. C. Purdy²² has pointed out, one does not even have to go to Hellenistic Judaism to find the background for much of its material; "normative" Judaism is the main background. The writer knows who his readers are; he knows their situation; everything he says suggests that they will follow him in a way of thinking that is marked from first to last by its Jewish basis. If we assume that this writing points to the *Sitz im Leben* of the readers, a good argument can be made that this epistle went to Hellenistic Jewish Christians.

Where did they live?²³ Jerusalem or Caesarea in Palestine? These theories are doubtful, although Greek-speaking Jews did live there. Antioch in Syria? Egypt, and in particular Alexandria? The Lycus Valley in Asia Minor, as T. W. Manson has recently suggested? Corinth? Rome, as perhaps more scholars favor than any other place? The latter view is suggested particularly by the greeting: "Those from Italy greet you" (13:24). Does this mean: "Those here with me in Italy as I write greet you?" In that case the readers lived outside of Italy; the writer is in Italy when he sends the Epistle. Or does he mean, as is more often thought: "The Christians here with me as I write and who came here from Italy, where you readers live, send greetings?" This may well be, but

it is not certain. The exact address of these Christians cannot be clearly determined.

Wherever they lived, they were a compact and homogeneous group. That they were a community of refugee priests who had fled from Jerusalem, as Spicq holds, or that they were a specially well-educated and qualified group of Christians who should have produced numerous leaders in the larger Church, are interesting views that are incapable of proof. But the impression persists that they were a distinct group, who had all passed through the same persecution and the same temptation to discouragement.

5. *The Religious Background of the Writer.* It is almost universally agreed that the author was a Jewish Christian. There is almost equally wide agreement that he was a Greek-speaking Jewish Christian. He consistently uses the Septuagint; he never indicates that he knows the Hebrew text; there are even times when his point is found only in the Greek version, and in such cases he shows no awareness that there is any other reading. His range of thought is always Jewish; his source of ideas is the Old Testament and Jewish tradition. There is no passage that forces us to go beyond the area of first century Hellenistic Judaism.

Parallels with Philo are particularly numerous. No one who will examine the comprehensive and orderly presentation of the evidence that Spicq, for example, presents²⁴ can doubt this fact. There are of course points of difference; the writer is a Christian and has an independent mind. But the parallels are so many that we must conclude either that he knew Philo's works, and this would best explain the linguistic and literary parallels—or that he and Philo reflect a common background in the common stream of Hellenistic Judaism.

It is a more difficult question to determine how much the writer owes to Paul. That he has many points of contact with him is plain. This point has been overstressed in the Roman Catholic Church's insistence that its

scholars must hold to Pauline authorship in some form. To a considerable extent the agreement may come merely from sharing in the common Christian faith. Since Paul is the only Christian writer of the first two generations whose mind and style we can easily study, it is both easy and hasty to take every parallel as a sign that Hebrews depends on Paul; in fact, the agreement may only reflect the common Christian heritage. I do not mean that this statement will explain all of the parallels; the writer may well have known Paul's work and ideas and have been influenced by them. But this influence has often been overstated.

Spicq also finds in Hebrews dependence upon the Johannine tradition that later took form in the Fourth Gospel.²⁵ This is a still more shadowy theory; in part it would continue the idea of Jewish background, but it would also open the view to Christian advance and adaptation to the Gentile world.

More than one recent scholar has stressed the striking parallels between the speech of Stephen in Acts, ch. 7, and the thought and language of Hebrews.²⁶ These cannot be due to Luke's own style, since the parallels appear in this one speech of Acts. It must come from the source Luke used in this part of his story. That source reflects an important branch of the Apostolic Church; it was still within the Jewish Christian framework, but it contained a broader spirit open to the wider developments that were soon to come in the mission work of the Church.

So far the background picture is rather clear. It is the background of the people of Israel, of the Septuagint, of Greek-speaking Judaism with ties in the Hellenistic world, of the culturally developed part of this Judaism. Is this the whole picture? Ernst Käsemann²⁷ especially has insisted that Hebrews cannot be rightly understood and interpreted without bringing Gnosticism into the picture. He does not deny the constant presence of Old Testament influence and Jewish thought. But he claims that back of both Philo and Hebrews, as

a common source, was a Gnostic influence, the Anthropos myth, the Redeemed Redeemer, the journey or escape from this present imprisoning world into the divine world of light. Käsemann appears to belong to the Bultmann school, to which the treatment of Gnosticism by Hans Jonas²⁸ also belongs; it is a school that finds definite Gnostic influence in Paul, Hebrews, the Fourth Gospel, and other parts of the New Testament.

I must raise here a question of principle. Where does Käsemann get his standard by which to identify that pre-Philonic Gnosticism? Like Hans Jonas, he takes as his basic guide the Mandaean literature, which in its extant form dates from about the seventh to the ninth centuries A.D. Now it is clear that many at least of the elements that crystallized as Gnosticism were present in the ancient world in the days of Philo, Paul, and the writer of Hebrews. But that this position had taken form and made its way into Hellenistic Judaism even before the days of Philo, and that it was a crystallized pattern and specific determining influence on the thinking of the earliest Christian writers, providing the patterns into which they had to pour their Christian message, is a proposition that needs support from earlier evidence than is offered. Käsemann's brief comment (p. 135) that chronological sequence is of no particular importance in such matters is really amazing.²⁹ That Hellenistic Judaism and Christian writers indebted to it were under some influence from the surrounding pagan world cannot be doubted; that we know Gnosticism so well and can date it in its definite form so early that we can explain agreements of Philo and Hebrews by it is a much more hazardous statement. It needs more grounding than it has received.³⁰

6. *Priestly Ministry in Hebrews.* Into the theology of the epistle we cannot enter in detail. It deals with access to God. It offers a solution of man's sin and separation from God in terms of priesthood and sacrifice. Christ the Son is both the eternal high priest

and the one sufficient sacrifice of the new covenant; he is the effective intercessor for his people. The scene of his offering and intercession is in heaven. To that heavenly tabernacle, to that heavenly offering and intercession, the Old Testament system pointed. That ancient system has been superseded by the unique work of Christ, which he entered upon following his death and will complete before too long a time. Christians in the light of this message are to be steady in faith and journey on their way to their eternal heavenly home with God and Christ. It is the merit of Käsemann in particular, and of Spicq among others, to have pointed out what a prominent place this journey motif holds in Hebrews.

One issue emerges that calls for sharp focus. The typology that Hebrews encourages has led many to think of the Christian ministry in terms of a special priesthood that stands between God and his people. This seems to me to ignore the entire drive of the writing. Hebrews says that the Old Testament priesthood and sacrifices point forward to Christ and his ministry in heaven (chs. 7:23-8:6; 8:13; 9:11, 12, 24-26). Its point is that earthly priesthood is antiquated and no longer has a place. To use Hebrews to support a priestly conception of the ministry, in the sense of a ministry that stands between Christians and God and so controls the means of grace, appears to me to be the greatest possible misuse of a clearly stated position. Of the actual nature of the human ministry or leadership of the church Hebrews says very little. But that it should take the form of a priestly hierarchy, and of an inescapable mediation of grace through priestly channels, appears to me completely excluded by the entire thought and argument of the Epistle.

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¹ The most extensive up-to-date bibliography is in C. Spicq, *L'Épître aux Hébreux, I. Introduction*, Paris, 1952, pp. 379-411.

² *Das Formular der paulinischer Briefe*, Stuttgart, 1933, p. 237

³ "L'Authenticité du chapitre XIII de l'Épître aux Hébreux," in *Coniectanea Neotestamentica*, XI (1947), pp. 226-236. In addition to those whom Spicq names as considering part or all of ch. 13 to be a later addition, see M. S. Enslin, *Christian Beginnings*, New York, 1938, pp. 314-316, who holds that ch. 13 was added to give the writing "the stamp of Pauline authority."

⁴ See the English translation of the decisions of the Pontifical Biblical Commission in J. E. Steinmüller, *A Companion to Scripture Studies*, Vol. III, 1943, pp. 339f.

⁵ *The Authorship of the Epistle to the Hebrews*, London, 1939

⁶ *The Gospel in the Epistle to the Hebrews*, London, 1950, pp. 9f.

⁷ See ch. 7 of his *Introduction*, cited in Note 1 above. Spicq goes on to argue for mediate Pauline authorship, and so maintains the Roman Catholic position. This part of his discussion seems to me to clash with what precedes.

⁸ In his treatise *On Modesty*, ch. 20

⁹ *Der Brief an die Hebräer*, Leipzig, 1913, pp. xl-xlii; this is Vol. XIV of Zahn's *Kommentar zum N. T.*

¹⁰ In *Das N. T. Deutsch*, Vol. IX, 5th ed., Göttingen, 1949, p. 67

¹¹ *The Interpretation of the Epistle to the Hebrews and of the Epistle of James*, Columbus, 1946, pp. 21-24

¹² "The Problem of the Epistle to the Hebrews," in *Bulletin of the John Rylands Library*, XXXII (1949), pp. 1-17

¹³ In *Die heilige Schrift für das Leben erklärt*, Vol. XVI, 1, Freiburg, 1950

¹⁴ *Introduction*, pp. 210-219

¹⁵ *The Epistle to the Hebrews*, in the *International Critical Commentary*, New York, 1924, pp. xxv.

¹⁶ *The Epistle to the Hebrews*, Edinburgh, 1922, pp. 7f.

¹⁷ *The Epistle to the Hebrews*, London, 1951, pp. 169-172

¹⁸ Quoted in Eusebius, *Church History*, VI, 25, 14

¹⁹ *The Pauline Epistles and the Epistle to the Hebrews in Their Historical Setting*, London, 1937, ch. 10

²⁰ *Introduction to the N. T.*, Chicago, 1937, ch. 16

²¹ *Introduction*, pp. 226-231

²² "The Purpose of the Epistle to the Hebrews in the Light of Recent Studies in Judaism," in *Amicitiae Corolla*, London, 1933, pp. 253-264

²³ Spicq, *Introduction*, pp. 231ff., lists the amazing number of places suggested. Those mentioned

above are only a selection of the more impressive theories he cites, plus the recent one of T. W. Manson.

²⁴ *Op. cit.*, ch. 3. His abundant footnotes name numerous earlier writings on this subject.

²⁵ *Op. cit.*, pp. 109-138

²⁶ See especially Wm. Manson, *op. cit.*, ch. 2

²⁷ *Das wandernde Gottesvolk*, Göttingen, 1939

²⁸ *Gnosis und spätantiker Geist*, Göttingen, I, 1934

²⁹ There is of course much earlier evidence for Gnosticism than the Mandaean literature provides. We have traces of its development in Christian

heresies of ancient times. But this evidence is an embarrassment for Jonas and Käsemann. They do not want to concede that Gnosticism arose *out of* Christianity. They seek to show that it *antedated* Christianity. No direct evidence attests the definite presence of a fully developed pagan Gnostic position so early. So they have to minimize the chronological situation.

³⁰ Otto Michel, *Der Brief an die Hebräer*, in the *Meyer Kommentar über das N. T.*, 8th ed., Göttingen, 1949, is friendly but cautious in his attitude to Käsemann's ideas.

The Epistle of Saint James

ALLEN CABANISS*

IN the last four hundred years, the book of Saint James has had an uneviabie record of ironic fortunes. Because of Luther's flippant remark that it was "an epistle of straw" in comparison with the Pauline correspondence, it has endured a kind of official disdain. On the other hand, because it lends itself easily to quotation (or misquotation), it has suffered wide popularity with the masses (*e.g.*, Jas. 1:12, 17, 19b, 22, 27; 2:10, 17, 26; 4:8a, 17; 5:11b, 12b, 15a, 16, 20, are passages known by almost everyone). It has, moreover, been the occasion of two bitter controversies, the effects of which still plague us when we read commentaries on the book. They are, of course, the Roman Catholic-Protestant debate about the relative merits of faith and works; and the liberal-conservative quarrel about the unanimity or diversity of the primitive church. The book, however, demands, first of all, an attempt simply to appreciate it as it is, critical examination being left for another time. Such an effort is here proposed. Two points only will receive attention: the literary characteristics of the book and its religious qualities. The presentation, in no sense original, is based solely on an inspection of the Greek version (a fact which must be remembered in looking up any of the citations).

The appearance, early in the epistle, of a line of verse should make us immediately aware of the author's employment of literary devices. This verse, one of the best known in the book (1:17), is in that most usual of

all Greek poetic forms, the dactylic hexameter. Its source has not yet been discovered. Another technique is alliteration, of the letter "p" in 1:2, of the same letter in 3:2, and of "d" in 3:8. The word-play in 1:1, 2 (*charein—charan*) should also be noted. But these externals are by no means the most significant literary features. There are others, especially the attractive nature-similes: the picturesque description of green grass withering beneath the scorching heat of the Levantine sun (1:11), a terrified glimpse of a raging forest fire (3:5), the magic of early morning mist vanishing into thin air before our eyes (4:14), and the welcome refreshment of rain after a dry season (5:7). The author alludes briefly to the sight of the waves of the Mediterranean, driven by fierce winds, lashing the coastal areas (1:6). He utilizes the great ships, their sails billowing in the wind, hurrying to a safe port, guided not by the storm but by the small rudder, as an effective illustration of man's conquest of the elements (3:4). A still wider suggestion of nature-simile or metaphor lies back of the phrase, "the cycle of nature" or "the wheel of birth" (3:6); it may be a vague reference to Orphism, or it may be a vivid term for the ceaseless circling of the seasons, in all climates one of the most impressive transactions of the cosmic year.

It is certainly open to question whether our author was merely a pedant dipping into other books for his sprightlier touches. That possibility is obvious among many writers and should not be overlooked here. On the other hand, his intimations have a delicacy about them which seems to imply a lively appreciation of nature. But whether derived from previous reading or from direct observation, they are introduced appropriately and artis-

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tically. Our writer proves himself to be what we may, somewhat improperly, translate as a "poet of the word" (cf. 1:22).

There is yet another literary usage which the writer employs, namely, grotesque humor. This seems to be the case in 1:23, 24: a man looks at himself in a mirror, then promptly forgets about his appearance. He may have been disappointed at what he saw, or being vain he may have wanted an excuse to look again. Surely there is also sardonic humor in the description of the over-dressed dandy going to the religious assembly to make an impression (2:2), and a teasing sarcasm in 3:11, 12, a wry taunt that some folks hope that nature will violate itself to vindicate their perverse actions. Thus the author balances his pleasanter side with severity, his lighter moments with mordantly critical challenges.

Some of his passages, although constructed with an eye (or ear) on literary value, belong rather to our second category, the religious characteristics of the book. In 2:7, for example, the designation *Christ* or *Christian* is aptly phrased as "the *beautiful* name" by which we are called. Here literary quality passes imperceptibly into devotional warmth as the author tries to convey his own love for "the name that is above every name," or for the name, jeeringly invented by enemies, in which the early churchmen had learned to glory. The same is true of the verse immediately following. Our writer refers to one of the great commandments as "the royal law" or, more accurately, "the imperial law" (2:8). A world of allusiveness and manifold overtones hover around that single adjective. To these may be added his world-famous characterization of "pure and undefiled religion" as being fulfilled in the keeping of this imperial law (1:27). We should also note the author's own humility in confessing his sinfulness, for his statement in 3:2 is the only place in the New Testament where a writer expressly identifies himself with erring men.

Through the lines of the epistle peer occasional indications of liturgical language. The "crown of life" or "living crown" (1:12) evokes recollection of the Pauline "crown of righteousness" (II Tim. 4:8) or "imperishable wreath" (I Cor. 9:25) and the Petrine "unfading crown of glory" (I Pet. 5:4), but more probably, the Apocalyptic "crown of life" (Rev. 2:10), to which the James reference is precisely related. Since the crown is said to be promised by God (cf. Jas. 1:12 with Rev. 2:10), the allusion is certainly liturgical (in view of the framework and background of the Apocalypse) rather than a reference to the prize in Roman athletic contests. Another echo of worship is heard in the phrase, "Father of lights" (1:17), so suggestive of the festival of Succoth, especially when followed by a phrase derived from the festival of Omer or Firstfruits (1:18). Thus we have an intimation that the church had not yet abandoned the hallowed customs of the Jewish calendar and its agricultural associations (cf. I Cor. 5:7, 8 and 15:20). But the most dramatic of all the allusions is in 2:1, where the author identifies the Lord Jesus Christ as the "Glory." Centuries of faith and worship are encompassed in that solemn word. The identification proposed by our writer accomplishes two ideas by a single stroke: on the one hand, he asserts thereby the continuity of the old and new covenants; on the other, he draws a clear line of demarcation between those who accept and those who reject the Messiah.

Some of the more illuminating passages in the epistle are indications of early developments in church practice. The author refers to a distinct place of meeting for the religious assembly (2:2; cf. Heb. 10:25). He mentions the ritual use of Psalmody (5:13), the solemn benediction of the Divine Name (3:19), and the religious implication of oaths (5:12). He mentions par-

ticular ceremonies: confession (5:16), unction with holy oil (5:14), and liturgical purification by the washing of the hands (4:8). Above all, he reveals an elaborate differentiation of the congregation into orderly ranks, specifically, the bishop (1:27), the doctors or teachers (3:1), the presby-

ters or elders (5:14), the *ostiarius* or doorkeeper (2:2, 3), and the widows (1:27).

The preceding analysis has only "scratched the surface," but perhaps it will suggest the wealth of information which we may derive from the book before we get involved in dogmatic controversies.

Materials for Teaching Hinduism

KENNETH MORGAN*

A FEW years ago several of us who teach courses in the religions of the East were sitting around talking about the materials we had found suitable for assigning to undergraduates. None of us felt satisfied with the books available, and all of us felt inadequate to the task of presenting fairly those religions which are so different from our own.

The course in non-Christian religions is always a difficult one to teach for it is usually added to the load of a professor who has had his training in some other field. Rarely has the teacher had the opportunity to travel in Asia or to know intimately people who as Buddhists, or Hindus, or Muslims live in a culture shaped by their faith. Even the books which we have available have usually been written by western Christians, describing other faiths from the Christian point of view.

As we sat around listing the difficulties which we face in teaching religions other than our own we began to dream of the materials we should like to have. We decided that we should like to have a book written by devout followers of each non-Christian faith, but edited by a westerner so that it could be used with understanding by our undergraduates. Then, to help the student to realize that the religion is a vital contemporary force, we decided that we should like to have a recording of typical religious music and a collection of colored slides showing the practices which are followed today.

I was asked to draw up a plan for such a project, and chose to work first with Hinduism since I had once lived in Hindu ash-

rams in India and felt strongly the need for materials which would present Hinduism as I had known it there. The plan was submitted to The National Council on Religion in Higher Education, and a generous grant from The Edward W. Hazen Foundation made it possible to undertake the task of gathering these materials.

We drew up an outline of the material which we thought should be covered in a book describing Hinduism. When I got to India I made a tour of the chief cities and pilgrimage places, showing the outline to professors, business men, swamis, and holy men, asking them if a book written to such an outline would be fair and representative. Many of their suggested additions and changes of emphasis were incorporated in the plan for the book. Then I pointed out that the book seemed to fall in seven sections and asked them who, in their opinion, were the best people in the country to write the different parts. I stressed the fact that we wanted men who were recognized as devout Hindus as well as competent scholars. I interviewed over a hundred suggested writers and finally chose seven who wrote the chapters requested. They turned out to be professors because I found that of the people I interviewed only those who had had the experience of teaching could hold themselves to an outline and could explain in simple terms the complex ideas of Hinduism.

We explained to the writers that the royalties from the book would go to The National Council on Religion in Higher Education to be used for further research and publication in religion; therefore, we paid each writer \$300 for his contribution, an honorarium similar to that which an American professor would be glad to get for writing an article in his field.

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All the writers covered the material they were asked to discuss, though some of them required many more pages than could be used. It took six months of intensive work to edit the manuscripts, bringing them down to the limitations of one book, making sure that the references would be understood in this country, yet retaining the words of the original writers. After editing, each manuscript was returned to the writer for his final approval.

The book begins with an introduction to the chief ideas of Hinduism and a brief history of the religion. The concept of God, and the chief deities and sects, are described by one of the leading iconographers in India. That is followed by a chapter on the Hindu concept of the natural world, for without some understanding of their different attitude toward nature the westerner can easily go astray. Another chapter deals with the nature of man and with Hindu ethics; there is a chapter on religious practices and another on religious thought. More than a quarter of the book is given to selections from the Hindu sacred writings, including all the passages which would be well-known by a devout Hindu today. There is an extensive glossary and index, with help for the pronunciation of Sanskrit words. It has now been published by the Ronald Press Company, New York.

I was fortunate that in Banaras there is a French scholar, Professor Alain Danielou, who has lived in India for many years and has recorded many examples of Hindu music, using excellent equipment. He made it possible to bring back recordings of typical Hindu music which have been issued in this country by Folkways Records of New York and are now available and in use in many colleges.

While the authors were writing their material I travelled all over India again visiting most of the pilgrimage places and getting colored photographs of temples, shrines, homes, and religious ceremonies. A set of 140 colored slides showing most aspects of contemporary Hinduism has been issued by Professor Paul Vieth of The Divinity School, Yale University and is now in use in about forty colleges and universities in this country.

If these materials prove to be useful in college teaching, not only in courses in religion but also in area studies and general education courses, it is hoped that it will be possible to gather similar materials for Buddhism and Islam, and to make them available before too long. Criticisms and suggestions would be welcomed by The National Council on Religion in Higher Education, 400 Prospect Street, New Haven 11, Connecticut.

Is Widgery's Conception of Philosophy of Religion Adequate?

*A Review-Article**

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I AM using *What is Religion?* as a text in my undergraduate course in the Philosophy of Religion because: (a) Professor Widgery's intimate knowledge and awareness of scholarly problems in the area of philosophy of religion is transparent, (b) his own experience with several non-Christian religions is impressive, (c) he writes clearly and directly, without unnecessary jargon, about the experiences designated by religious dogmas, (d) I want my students to see what he so admirably shows, the degree of commonness in the basic religious experiences of mankind, and (e) because his basic approach is different from mine. Indeed in this review I wish to challenge, with sincere admiration for an acute mind and experienced scholar, the fundamental conception of the *Philosophy of Religion* underlying this book, a conception which, along with the content, makes this one of the more challenging texts in the field. I am glad to be able to agree with most of Professor Widgery's specific conclusions about the nature of man and of God, but I would not be so glad if my intellectual right to them could be challenged on the grounds to which I think Professor Widgery's fundamental methodology exposes him. And now to our mutton.

As Professor Widgery sees it, there are five basic types of experiences: sensory experience, the awareness of the functioning of one's own mind, aesthetic, moral, and

religious experience. Each of these has objective reference. Reason, the human capacity for systematizing propositions, does not, however, have its own objective reference but "functions with relation to something other than itself" (13). We cannot, therefore, depend on it alone to judge the truth or falsity of a proposition but must fall back on the distinctive deliverances of the other basic types of experience, each of which claims objectivity.

Proceeding from these grounds, Professor Widgery assigns the probing of the "immediate" experiences in each realm to a departmental philosophy: moral philosophy to distinctive moral experiences, philosophy of nature to the sensory realm, aesthetics to the beautiful, and philosophy of religion to the religious. In seeking "for the ultimates and a comprehensive systematization of the facts in its own realm," each departmental philosophy carefully "investigates the terms used *with reference to its own data* and the truth of the propositions asserted" (19). It attempts to construct a consistent and systematic view of the whole field, and tries to appreciate the meaning or meanings of its own field. But these investigations must be primarily concerned with the internal data of each field. The "immediacies of actual experience" (20) in every field constitute the point of departure and of return for each departmental philosophy. The relevant truths from other departmental philosophies form the material for *secondary* criticism in each department.

I cannot but applaud this broader empiricism which would force philosophers to

* *What is Religion?* by Alban G. Widgery. New York: Harper and Brothers, 1953. xi + 330 pages. \$5.00.

study each area of human experience in its own terms before attempting any possible "reduction," or "unification." And I can see good reason for Professor Widgery's attempts to allow life itself to speak against the cramping narrowness of rationalistic philosophy, on the one hand, and the restrictions of naturalistic philosophy, on the other. But can his own program for departmental philosophy of religion be carried through without arbitrariness in evaluating conflicting experiences and interpretations within each department, and without loss of a rational basis for arbitrating conflicting claims stemming from the immediacies of different realms?

Even on the surface, it would seem that when any area of experience demands that it be the sole arbiter of the truth of any of its claims as to the nature of reality, or when it maintains the right to veto claims made in other areas of experience which throw doubt on its own claims, the quest for truth which can unify life as a whole is in jeopardy. This conclusion should be avoided at all costs, not because it runs counter to the hopes of some philosophers, but because faith in the "togetherness" of experience is as important, if not more important, than faith in the objectivity of any one area. If we can trust the conclusions derived from one realm of experience, if each area has a right to its objective claims, why should the systematization of experience as a whole not be even more trustworthy than the systematization of any part? Or, if we cannot have faith in the "objectivity" of experience as a whole, would not conflict between the parts lead us to doubt their objectivity? Important issues are at stake here (cf. 24-27). The issue is not whether one part of experience should preside over another, but whether we can trust the organized evidence from experience as a whole more than any part. And at this point we might remember that, however neatly we may delegate our problems to

different realms, it is the whole person who, in thinking out the conflicts in any one realm or between realms, brings to bear the whole of his interlocking experience and thought upon them.

This is not to say that Professor Widgery discourages us from seeking comprehensive philosophy. He is rather pleading that philosophy be *properly* comprehensive and seek whatever unity is discoverable (without assuming it, or any particular kind of unity), by giving due attention to the discoveries in the different realms rather than by legislating for them. Professor Widgery is fighting the kind of philosophy which, as it were, stands off from life and assigns a place to each part in terms which pay no special respect to the concrete experiential immediacies in each area. In a word, he does not want anybody, in the name of philosophy, to tell him what is true about the religious realm as a whole. What is true in religion, he holds, must be discovered by systematizing and evaluating the deliverances of religious experience, and the philosopher must take account of these truths rather than question them or allow them to be lost in his systematization. There is, then, a place for philosophy, and there is a place for *departmental* philosophy of religion, namely, the search which rivets itself to religious experience in its variety and, assuming its basic validity and objectivity, systematizes, constructs, and evaluates its deliverances with a view to approximating the religious truth.

This all seems very neat and proper until one sees what happens concretely. The part that seemed to be speaking for a voice in the assembly proceeds actually to legislate for, and evaluate the contribution that can be made by other parts. Thus, *natural theology* or reasoning about religious questions based on evidence other than that provided by religious experience is held to be interesting and suggestive but never sufficient to establish religious truth. What natural

theology contains of value may be taken up and accorded its limited significance in philosophy of religion (cf. 57), which, to be adequate, must be based on detailed knowledge of psychology, history, and comparative study of religion—which is “what most philosophers to-day definitely lack” (36). On the other hand, specific revealed theologies must also be re-evaluated. An adequate philosophy of religion is neither *Christian* nor *Hindu*, for it “surveys the whole wealth of significant judgments in religion and endeavours to bring them together to form a consistent, comprehensive, systematic account of religion in its total character” (57-58).

Philosophy of religion, then, negates the adequacy of both natural, rational, and specifically revealed religion. We can suggest the kind of difficulty this approach leads to when our author discusses the validity of the statement made by a believer: “God reveals Himself immediately to me in Christ Jesus” (73). For Widgery says that “though the believer may stop at that, the philosopher of religion cannot rightly do so” (73), since he must seek a “comprehensive understanding of religion” (204). Nor can crucial conflicts in religion be arbitrated by appeal to philosophy or science. Over and over again in this book we hear what he says in this connection: “there are no philosophical arguments by which it could be finally and irrefutably established that there can be no Divine Incarnation” (73). And yet, over and over again the nearest our author can come to a “settlement” of a conflict is the assertion that while a certain claim cannot be shown to be true or false either in philosophy or religion “it is not evident that it is an essential of religion” (147) or “all that is necessary for religion” (145). With regard to the divinity of Jesus, in view of contrary affirmations in other religious traditions, Widgery concludes: “all that is true of God that one may learn through Jesus may be included in religion

without affirmation of his divinity” (74). And he adds: “while the philosophy of religion may admit that it is philosophically tenable for any to affirm that Jesus is a Divine Incarnation, it is not evident that such affirmation is an essential in a comprehensive view of religion” (74).

A number of questions suggest themselves here. Does it settle the question of Jesus’ divinity to say that it is not essential? And can *essentiality* for the philosopher of religion mean something other than truth? If so, what? On the other hand, if the truth of religious doctrines is to be settled by the dictates of the religious consciousness itself, how do we know that “all that is true about God” may be included in religion without the affirmation of Jesus’ divinity when this itself is deemed by many to be a (if not the) most significant fact about God, namely, that He should choose this way of revealing himself to man?

The systematization of religious experience as a whole is forced, it would seem, to leave one of the persistent and crucial convictions in a great tradition go begging so far as its truth or falsity is concerned, even as it is relegated to a second-hand item of religious faith. And what this means to exponents of this faith is that the contents of the faith of others who have not “lived and known” the faith in Christ has been allowed to sit in judgment upon them. And exponents of other “immediacies” could say the same thing and demand autonomy from those who have not tasted and seen that their immediacy is good. Reason, they might add, in its search for the comprehensive within the field of religion, must not set up a norm which legislates into a minor or untrue state what has been affirmed and confirmed within the “living experience” of their faith.

In addition to difficulties of this sort from within the religious fold, we encounter others as we think concretely of the relation of this departmental philosophy of religion to phi-

philosophy in general. What, for example, does it mean to say that there are no philosophical arguments by which it could be finally and irrefutably established that there can, or cannot be, a divine incarnation? If this statement refers to the fact that for philosophers any doctrine is logically possible which is not self-contradictory, then philosophy would have nothing significant to say about such logically possible contentions as that the universe is a machine or that there is no God. But even the British neo-Hegelians, like Bradley, insisted that a statement had to enter into coherent relations with all other statements to be true, and they realized that since man never can know all there is, the standard of "finally and irrefutably" cannot be reached. And even those positivists and naturalists who hold that since God cannot be established by reference to any publicly verifiable experience, significant statements about him cannot be made, are not foolhardy enough to claim final and irrefutable arguments. If the suggestion is that we might be able to arbitrate an issue debated within the religious realm by reference to some philosophy which would grant *irrefutable* and *final* arguments, then philosophy is rendered otiose. What the philosophers can and must do is what any thinker, religious or otherwise, must do, namely see if the dogma in question is self-consistent and consistent with other claims—which is exactly what departmental philosophy of religion must do and what Professor Widgery does. But this is just the beginning of the philosopher's task. Granted the logical tenability and coherence of a departmental claim, the problem is to see whether acceptance of this claim is consistent with other propositions, experiences, and presumably well-established facts and hypotheses from all areas of experience. Philosophy should not grant priority to the claims of any one realm of experience; nor can it grant immunity to any one area. It is hard to see, on Widgery's view, what general philosophy would do. For if a religious doctrine, either as to God's ex-

istence or his nature and relation to the world and man, is well established within the area of the religions, then, whether this doctrine conflicts with either non-religious areas or not, it is true.

Yet one is not always sure that he understands exactly how Widgery would relate philosophy of religion to other philosophical realms. Having said that the "primary question [for reason] is as to the consistency of the propositions of religion among themselves" (89), he adds a sentence that is enticingly perplexing: "It [philosophy of religion] must eventually have some reference to the consistency of those propositions with those of departmental philosophies" (89). The word "must" and "eventually" give and take at the same time. The "must" seems to suggest that knowledge will suffer if we don't relate religious doctrine to other fields of knowledge; the "eventually" seems to suggest that we don't need to worry about it since our powder is dry (and the word "some" leaves us completely up in the air). If the "must" is taken seriously, however, we get the kind of philosophy of religion which, especially since Hegel, and in the works of thinkers like Balfour, Ward, Sorley, Tennant, Höffding, Wieman, Matthews, Barnes, Bowne, Lyman, Wright, Macintosh, Knudson, and Brightman, contends that we do not know what is true in religion unless we relate religious experience and judgments to experience and judgments in every other realm of life—a position which I myself have adopted, in part because of the difficulties that revealed theology and this departmental philosophy of religion get into. For who, for example, shall pass decision on the inconsistencies or conflicts between science and religion? Widgery's answer: "But the search for a unitary comprehensive system—the problem of how any inconsistencies among departmental philosophies are to be met—is essentially one for general philosophy" (89). It would thus seem that one would go from *departmental* philosophy of religion to *general* philoso-

phy, liquidating natural theology and even the kind of philosophy of religion just described, which would include evidence from religious experience *along with* evidence from other realms without granting favors to any realm.

Let us assume for the moment that this type of philosophy of religion could be well liquidated, leaving the field to departmental philosophy of religion and to general philosophy. What, again, could general philosophy actually do on Widgery's conception of the function of reason and the test of religious truth. If, for example, it turned out that a reasonably clear-cut case against personal immortality could be made (and how many scientific, philosophical, and religious thinkers believe that neither science nor philosophy can support such an hypothesis!), could general philosophy then claim that this religious doctrine is untrue? Would reasonable religious people then have to conclude that this "communication" or interpretation of their acquaintance-experience was false? Not on Widgery's view, where the belief, being acceptable to organized religious experience, is settled.

To take another example: Widgery finds it quite possible, on the basis of religious experience, to deny that the mind can be reduced to physical and physiological energies. Must workers in the sciences and in general philosophy therefore conclude that in view of such pronouncements by religious people, any evidence to the contrary cannot be trusted? And when it comes to the controverted question at the heart of so much contemporary psychological, sociological, ethical, political, and theological discussion, namely, the nature of man and the conditions of his reform, what is left for general philosophy to do if the verdict of departmental philosophy of religion is: "Such and such is true in religion and no matter what else you find, you have no right to call this belief in question since religious persons know this by acquaintance and you do not!"

Let us now extend our query to the prob-

lem of the nature of God. Summarizing, Widgery says:

God, for religion, is a reality who reveals Himself to men. He is a mind or spirit, that is, a being who thinks, feels, and wills. . . . The attributes of God are not known by intellectual reflection, but by acquaintance with God in religion. God is thus apprehended as holy, all-dominant, good, knowing all that is to be known, everlasting and omnipresent, immutable in the consistency of His character and acts. . . . *These are the implications of actual religion* (148; italics mine).

In this context, once more, Widgery insists that all arguments for God based on non-religious data and evidence fall short because they bring the idea of God *to* the facts instead of getting it *from* them. What is happening here? The idea of God which Widgery claims is implicit in all actual religion is not only held up *as the standard for any conclusions about God from any non-religious realm*, but reasoning, be it the cosmological, teleological, or moral argument for God, is said to be incapable of arriving at the existence of a personal God because it cannot through these arguments find such a God to begin with. This is not only saying that reasonable inference from data is illegitimate, that unless we find what we look for in the data at the start we should not trust our most reasonable inference from them—a dictum which if seriously applied would wreck much of the knowledge venture in every field. But it is *also using the implications of religious experience as a basis for judging the validity of religiously relevant conclusions drawn from nonreligious data*. Is not departmental philosophy of religion doing the encroaching now? To desire *demonstrative* refutation from other realms before one questions and reconsiders conflicting conclusions in religion is less than fair.

But to set the conclusions of any one realm up as final even for that realm leads us to an unsalutary balkanization of knowledge, despite Professor Widgery's salute to general

philosophy. On the other hand, the contribution of much recent philosophy of religion to both philosophy, science, and religion, has been the very attempt to arbitrate differences, underline unities, and discover inter-penetrating lines of reasoning. And this broader empirical philosophy of religion has made fundamental in its procedure the thesis that

any one realm of experience cannot legislate finally for itself or for any other. Its faith, if you will, has been that careful analysis and synthesis of the various facets of human experience, aimed at the discovery of comprehensive hypotheses, would lead us closer to reality in theory and practice than any other approach.

Research Abstract

SOCIOLOGY OF RELIGION (1952-1953)

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The following is but a sampling of current work belonging in a Sociology of Religion:

I. General Methodological Resources

The American Journal of Sociology, LVIII, 1 (July, 1952), has its annual list of doctoral dissertations in sociology for 1951.

The Annals, Vol. 286 (March, 1953), devotes this issue to the problem of mental health in the United States. The last section is entitled, "Toward Realizing Community Goals." Vol. 284 (Nov., 1952), treats the problem of murder and the death penalty in the United States.

The Hibbert Journal, LI, 3 (April, 1953), 285-290, provides a brief review by J.C.G. Burton of recent British work in sociology.

International Organization, published by the World Peace Foundation, contains, in addition to articles, a summary of activities of international organizations—the United Nations, specialized organizations, and political and regional bodies such as NATO.

Group Psychotherapy, journal of the American Society of Group Psychotherapy and Psychodrama, edited by J. L. Moreno, concentrates upon work in psychiatry and psycho- and sociodrama. Vol. V, 1-2-3, (April-Nov., 1952), contains many brief comments in this field and several case examples of sociodrama.

Social Casework, published by the Family Service Association of America, has data in the field of social services with which churchmen should be acquainted.

Christ Unterwegs, Schubertstrasse 2, Munich 15, is an important Christian journal interpreting present-day theological and political developments in Germany.

Washington Religious Review, 100 Barr Bldg., Farragut Square, Washington 6, D. C. A weekly religious newsletter reporting "the influence of religion on government and vice versa."

Interracial News Service, published by the Department of Racial and Cultural Relations of the National Council of the Churches of Christ, as a bi-

monthly "digest of trends and developments in human relations."

The Democratic Digest, a new type of party magazine published by the Democratic National Committee.

Soviet Studies, Basil Blackwell, Broad Street, Oxford (England), provides a scholarly British resource for study of current developments in the Soviet Union.

Survey of Current Business, U.S. Department of Commerce, provides a monthly study of business conditions.

Monthly Labor Review, U. S. Department of Labor, provides a monthly study of labor developments.

The Journal of Criminal Law, Criminology, and Police Science is an important source for data on contemporary penology and delinquency.

II. Sociological and Religious Theory

W. A. Koivisto, "Value, Theory, and Fact in Industrial Sociology," *The American Journal of Sociology*, LVIII, 6 (May, 1953), 564-72. An insistence that the work of industrial sociologists cannot be purely clinical and fact-finding, since implicit value judgments are inevitably assumed. "Attention to value conflicts would lead to a more fruitful industrial sociology." (564)

V. A. Demant, "Christian Ethics and the Welfare State," *Cross Currents*, III, 1 (Fall, 1952), 6-13. A theological approach to the meaning and function of the modern welfare state, pointing to both dangers and values. A critically constructive Christian approach is the goal of his analysis.

Jean Lacroix, "Religious Conscience and Political Conscience," *Cross Currents*, III, 1 (Fall, 1952), 14-20. This translation by Denise Barbet retains the rigorous spirit of the original in *Esprit*, calling for a vital Christianity concerned to "render unto God that which is God's and unto the world that which is the world's." (20)

Franziskus Stratman, "War and Christian Conscience," *Cross Currents*, III, 2 (Winter, 1953), 107-17. This is a translation by John Doebele of an important article by the Dominican director of the

Catholic Peace Union. The statement calls for an ultimate Christian pacificism in light of the realities of modern war, but a pacificism based upon military alignment against the Soviet Union.

Winfred E. Garrison and Josef Hromadka, "Social and Cultural Factors in Our Divisions," *The Ecumenical Review*, V, 1 (October, 1952), 43-58. Two statements, one by an American, the other by a Czech, made at the Faith and Order Conference of the World Council of Churches held at Lund in the summer of 1952. The statements indicate growing awareness among churchmen of Marxist, political and economic ("non-theological") elements in ecumenical problems.

G. F. Hudson, "Professor Toynbee Surrenders the West," *Commentary*, 15, 5 (May, 1953), 469-74. This somewhat dramatic title heads a penetrating criticism of Toynbee's recent work, *The World and the West*. Mr. Hudson believes Toynbee fails to see basic strengths in liberal democracy, hence, retreats into a spiritual solution lacking in realistic alternatives to Communism.

F. B. Julian, "The Influence of Religion on the Progress of Medicine," *The Hibbert Journal*, LI, 3 (April, 1953), 254-61. The author briefly summarizes the history of this influence, holding that only in ancient Greece and in modern democracy has medicine had freedom from dogmatic religious or authoritarian control. Such freedom is essential to progress in scientific medicine.

Elliott Jacques, "On the Dynamics of Social Structure," *Human Relations*, VI, 1 (1953), 3-24. Mr. Jacques maintains that some of men's institutionalized associations emerge from dynamic depth forces prompting the erection of defences against psychotic anxieties. Some case material is utilized in development of his theory.

Carl F. Taeusch, "The Religious View of the Doctrine of Natural Rights," *Journal of the History of Ideas*, XIV, 1 (Jan., 1953), 51-67. This study combines both earlier factors leading to a religious basis for natural law and an examination of recent laws, having to do with conscientious objectors, and court decisions, reaffirming such a religious basis. He concludes that there is still need for more understanding of the doctrinal basis of our tradition of individual rights.

Heinz-Dietrich Wendland, "Eschatologie und Sozialethik," *Okumenische Rundschau*, (Feb., 1953), 12-16. The writer contends that any effort of the ecumenical movement to develop a "Christian sociology" without the radical presupposition of Christian eschatology will but result in secularizing the Gospel and the Church.

Clarence Philbrook, "Capitalism and the Rule of Love," *The Southern Economic Journal*, XIX, 4 (April, 1953), 458-66. Assuming the limitations of all

social institutions when measured by the ethic of Christian love, the author argues for the positive values in capitalism. He seems to characterize capitalism as a private enterprise system in which prices are fixed by the market.

William L. Kolb, "Values, Positivism, and the Functional Theory of Religion," *Social Forces*, 31, 4 (May, 1953), 305-11. Another constructive statement in the growing body of literature criticizing the positivist's attempt to hold that values have no ontic status. Mr. Kolb maintains that he finds a basic dilemma in such positivism.

Katherine A. Kendall, "A Conceptual Framework for the Social Work Curriculum of Tomorrow," *The Social Service Review*, XXVII, 1 (March, 1953), 15-26. An important study of past theories underlying such curricula and proposals regarding contemporary efforts to rethink plans for future social work training.

Symposium of European and American views, "The Social Role of Art and Philosophy," *Confluence*, 1, 3 (Sept., 1952), 3-43. Such a discussion is but a sample of the material in this new journal published under the auspices of the Harvard Summer School. The publication is designed to strengthen world communication. A unique feature is the summary of all key articles into French, German, and Italian translations.

Marxism and Communism

Jirí Kolaja, "A Sociological Note on the Czechoslovak Anti-Communist Refugee," *The American Journal of Sociology*, LVIII, 3 (Nov., 1952), 289-91. This study classifies three types of refugees and examines the tendency toward abnormal group splitting on the basis of such categories.

Emmanuel Mournier, "A Dialogue with Communism," *Cross Currents*, III, 2 (Winter, 1953), 118-41. The penetrating thought of this French anti-Communist who was also opposed to much of the "righteousness" and formalism of the West and of liberal democracy. Russell S. Young provides this English translation.

Maurice J. Goldbloom, "Has Tito's Regime Gone Democratic?" *Commentary*, 15, 5 (May, 1953), 460-68. On the basis of observations and interviews, the author seeks to assess what is happening under Tito. He finds that Yugoslavia is still a dictatorship, but one where considerable freedom is being encouraged at the local levels—"one of the few places in the world where people are significantly freer than two years ago." (468)

H. B. Mayo, "Marxism and Religion," *The Hibbert Journal*, LI, 3 (April, 1953), 226-33. This article is addressed to the problem of some Christians who call themselves Marxists. After his summary of Marxism, the author concludes that Christians can-

not achieve a synthetic blending of Marxism and their own faith.

John W. Masland, "Communism and Christian in China," *The Journal of Religion*, XXXII, 3 (July, 1952), 198-206. An historical review of developments under the Communists is coupled with an interpretation of why Chinese Communist energy must attempt to discredit the record of Christian social service by linking all religious efforts with Western imperialism.

Harry R. Rudin and David J. Dallin, "On the Nature of Soviet Imperialism," *The Yale Review*, XLII, 3 (March, 1953), 333-50. Mr. Rudin reminds us that present-day Russian imperialism is the continuation of a dangerous movement threatening Europe and Asia throughout the 19th century. Mr. Dallin analyzes some of the innovations developed because Russia has become the center of world communism and the manipulator of Marxist ideology.

Reinhold Niebuhr, "The Anomaly of European Socialism," *The Yale Review*, XLII, 2 (Dec., 1952), 161-67. This incisive analysis warns that democratic socialism (1) weakens its cause by clinging to certain Marxist dogmas, yet (2) strengthens democracy by attacking the *laissez faire* dogmatism of reactionary conservatism.

Theodore H. White, "The Challenge of Soviet Economic Growth," *The Reporter*, 8, 11 (May 26, 1953), 9-14. Based upon available information regarding industrial growth in the Soviet Union, the author grapples with some of the political forces which may effect the Cold War once Soviet living standards exceed those of Western Europe, foreseeable within a decade. J. K. Galbraith, in the same issue, gives an "American Expert's Response" to certain of these dynamic problems.

III. Social and Religious Institutions

The January, 1953, issue of *The American Journal of Sociology*, LVIII, 4, is devoted to social stratification, including a comparative study of stratification in several nations, in American labor unions, and a provocative thesis regarding our employee society developed by Peter Drucker and commented on by James B. McKee. Harold W. Pfautz presents a critical survey of contemporary theory and methodology, together with a bibliography.

Thomas D. Eliot, "A Criminological Approach to the Social Control of International Aggressions," *The American Journal of Sociology*, LVIII, 5 (March, 1953), 513-18. Dr. Eliot holds that in warfare our justification of reprisals against an enemy as though they were a collective criminal rests upon an ineffective theory of penal retribution. From criminology we should learn to subject an aggressive

government to "drastic but hateless rehabilitative and probationary treatment." (513)

Joseph D. Lohman and Dietrich C. Reitzes, "Note on Race Relations in Mass Society," *The American Journal of Sociology*, LVIII, 3 (Nov., 1952), 240-46. A vigorous contention that in modern mass society individual attitudes are not determinative of behavior in race relations. Organized collectivities increasingly control individual behavior. Recognition of this situation enables us to detect many current "myths" regarding race relations.

E. de Vries, "The Church and the Problems of Social and Economic Development in South and South East Asia," *The Ecumenical Review*, V, 3 (April, 1953), 233-43. This article sets forth a few of the critical problems stemming from the industrialization of Asia and raises key questions for Christians.

Alan F. Weston, "Do Silent Witnesses Defend Civil Liberties?" *Commentary*, 15, 6 (June, 1953), 537-46. A careful, balanced legal and moral inquiry into our current problems of investigations and witnesses' resort to the fifth amendment. The author doubts whether liberty can be "defended by silence." (546)

Morton Clurman, "How Discriminatory Are College Admissions?" *Commentary*, 15, 6 (June, 1953), 618-23. Mr. Clurman makes an objective evaluation of several recent studies seeking to determine whether colleges discriminate against Jewish applicants.

William Miller, "Hollywood and Religion," *Religion in Life*, XXII, 2 (Spring, 1953), 273-9. "The American motion picture industry *does* make movies with genuine 'religious' content, but they are not ordinarily those which treat religious themes." (273) Thus Mr. Miller has no enthusiasm for DeMille's extravaganzas on Biblical themes; rather, he finds a more authentic religious note in certain of the pictures treating secular topics with moral and esthetic sincerity.

Robert E. Fitch, "The Military Establishment in a Democracy," *Religion in Life*, XXI, 4 (Autumn, 1952), 563-72. Vigorously the author calls upon Christians to clear up confusions and to blot out stereotypes regarding our military problem. He then proposes what he believes are clear alternatives facing this nation.

Maria F. Sulzbach, "Karl Barth and the Jews," *Religion in Life*, XXI, 4 (Autumn, 1952), 585-93. Karl Barth has developed a basic theological thesis against all anti-Semitism in his insistence that Christians should not confess Christ as Saviour *although* he was a Jew, but "because he was one of necessity." In Judaism "there really lives to this day the extraordinariness of the revelation of God." (586-7)

Herbert C. Kelman and Harry H. Lerner, "Group Therapy, Group Work, and Adult Education: The Need for Clarification," *The Journal of Social Forces*, VIII, 2 (1952), 3-10. This entire issue is focused upon efforts toward clearer understanding of similarities and differences in the above three disciplines.

Abbé J. Roger, "Le Cinema et la diffusion de la Doctrine mariale," *Nouvelle Revue Théologique*, 75, 2 (Feb., 1953), 182-85. A study of current French religious films and of the possibility for utilizing such means for spreading Roman Catholic doctrine.

John Cogley, "Catholics and American Democracy," *The Commonwealth*, LVIII, 10 (June 12, 1953), 245-48. This is one in a series of articles wherein *Commonwealth* seeks to sharpen a vigorous, frank, liberal (in the Maritain tradition) Roman Catholic interpretation of democracy. Mr. Cogley contributes toward a clear understanding of the issues.

B. H. Liddell Hart, "The State and Prospect of Europe's Defense," *The Virginia Quarterly Review*, 29, 2 (Spring, 1953), 161-74. Here is a military authority's analysis of the European military situation which takes into consideration a number of the political realities with which military planning must come to grips.

Jacob Viner, "The New Deal under Republican Management," *The Yale Review*, XLII, 3 (March, 1953), 321-32. The author is skeptical that the new administration will effect major changes in seven basic items of New Deal domestic policy. He foresees serious conflicts between the Executive and Congress in the field of foreign policy.

Herbert Nicholas, "A British View of the Election," *The Yale Review*, XLII, 3 (March, 1953), 365-73. This is a helpful evaluation of our recent election, in comparison with the British general elections of 1950 and 1951, which points to basic strengths and weaknesses in our American election system.

William G. Carleton, "A More Responsible Party System," *The Yale Review*, XLII, 3 (March, 1953), 410-27. An historical and analytical study carefully weighing the issues between those who call for a more responsible party system as one answer to our political weaknesses and those who see great merit in our present all-purpose parties. This is a significant article treating an increasingly important issue.

Glendon A. Schubert, Jr., "The Steel Case: Presidential Responsibility and Judicial Irresponsibility," *The Western Political Quarterly*, VI, 1 (March, 1953), 61-77. A rigorous argument that the Supreme Court acted on the basis of an out-moded medieval constitutionalism in invalidating the President's action in the steel strike. Mr. Schubert goes on to call for a more dynamic interpretation of our con-

stitution. The opposing view is argued in a December, 1952, issue of this same Quarterly.

IV. Cultural Anthropology

James K. Anthony, "What's New About Africa? A Recent Bibliography," *Social Education*, XVII, 5 (May, 1953), 196-201.

American Anthropologist, the Journal of the American Anthropological Association.

Human Organization, published by the Society for Applied Anthropology.

The Middle East Journal, an important source for data concerning this crucial section of the world.

Jacqueline H. Straus and Murray A. Straus, "Suicide, Homicide, and Social Structure in Ceylon," *The American Journal of Sociology*, LVIII, 5 (March, 1953), 461-69. A pioneering study applying Western psycho-social theory of suicide and homicide to an Eastern culture. A pattern for both of these acts, involving individual personality, tension situations, and culturally permissible alternatives, was found to be essentially similar to that in Western countries.

Mark G. Field, "Structured Strain in the Role of the Soviet Physician," *The American Journal of Sociology*, LVIII, 5 (March, 1953), 493-502. Interviews with some 2500 former Soviet citizens leads to the conclusion that the Soviet physician is caught between the conflicting claims of (1) healthy individuals seeking medical dispensations to escape state coercion or punishment, and (2) state pressure upon physicians to maintain health and not to grant non-essential excuses.

V. Empirical Research

Frieda Wunderlich, "Codetermination in German Industry," *Social Research*, 20, 1 (Spring, 1953), 75-90. A detailed summary of the Works Council Law in October, 1952, giving German labor a voice in industrial management. The importance of this pioneering, non-Marxist approach to labor-management problems in carefully assessed.

Leonard Reissman, "Levels of Aspiration and Social Class," *American Sociological Review*, 18, 3 (June, 1953), 233-42. The author's study of three Illinois groups suggests that the "relationships between class and aspiration is not a simple one," as some social theorists have concluded. For example, past achievement does not necessarily mean higher aspirational levels for future achievement.

Luke M. Smith, "The Clergy: Authority Structure, Ideology, Migration," *American Sociological Review*, 18, 3 (June, 1953), 242-248. A study of 12 Episcopal and 12 Congregational clergymen, in their "sacramental" and "instrumental" ideologies, regarding strains in parish relationships, lengths of ministry, and goals for achievement.

James W. Green and Selz C. Mayo, "A Framework for Research in the Action of Community Groups," *Social Forces*, 31, 4 (May, 1953), 320-27. The authors call for more emphasis upon action research, noting that much research is limited to social structure. They submit a 4-section framework for action research they have found helpful in their own empirical studies.

Richard Centers, "Social Class, Occupation, and Imputed Belief," *The American Journal of Sociology*, LVIII, 6 (May, 1953), 543-55. Mr. Centers continues his study of subjective elements in our social class structure by interviews which tend to confirm his hypothesis that the most important criteria by which people rank the class status of their fellowmen is not family, wealth, or education, but how those ranked "believe and feel about certain things." (544)

Aileen D. Ross, "The Social Control of Philanthropy," *The American Journal of Sociology*, LVIII, 5 (March, 1953), 451-60. A case study of

philanthropic activity in a Canadian community showing how social pressures, based upon status, prestige, and friendship, are highly determinative in modern philanthropic efforts. The study raises important moral issues regarding traditional religious motivation which is supposed to underly philanthropy.

Thomas P. Monahan, "How Stable are Remarriages?" *The American Journal of Sociology*, LVIII, 3 (Nov., 1952), 280-88. "Marriage and divorce records in Iowa and Missouri confirm the viewpoint that remarriages are not as enduring as first marriages and that the probability of divorce rises with each successive marriage." (280)

George A. Lundberg and Lenore Dickson, "Inter-ethnic Relations in a High School Population," *The American Journal of Sociology*, LVIII, 1 (July, 1952). This study questions 1576 students in order to ascertain friendship and enemy attitudes assumed by pupils in their relationships with a number of racial and other factors being measured.

Readers' Forum

APROPOS OF ISAIAH 7:14

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In the April issue of this magazine my good friend, Cyrus H. Gordon, made a most interesting suggestion concerning the translation of the word *almah* in Isaiah 7:14, by pointing out a parallel in the Ugaritic literature. Even though a long span of seven centuries separates Isaiah from Ugarit, I believe that Gordon has not fully exploited the significance of his suggestion.

In the first place, it should be made clear that the texts he offers as parallels are mythological in nature. Until now the crux of this passage and its Christian interpretation both in the gospels and in later literature was that the woman was completely a human being who had been impregnated by God. In the Ugaritic literature the virgin in question is the goddess, Anat. Thus the meaning of this Ugaritic parallel would be that we should stop looking for an historical parallel in either Isaiah's wife or Ahaz's queen, or any other possible human person. Isaiah 7 becomes a mythological scene. It thus greatly simplifies the interpretation of the passage. It has however the great disadvantage of giving the *coup de grace* to the Nicene and Chalcedonian creeds. It cuts the Gordian knot very neatly.

Secondly, the meaning of *b-t-l-t* usually translated, "virgin," takes on a new connotation. Again, in the Ugaritic texts only Anat is called a virgin. But she is also the sister of Baal and has sexual relations with him. In 77:5, 7 quoted by Gordon¹ we have an entirely different situation than in the Christian interpretation of Isaiah 7:14. The birth of a son to Anat is not due to any "supernatural" phenomenon as is the case in the Christian dogma. The copulations of Baal and Anat are numerous and in each case Anat is called a "*b-t-l-t*"; see, for instance, the most realistic descriptions in 6:30-31; 132:1-8. Even though one must remember that in mythology the actions of the gods are described in terms of human action, the fact remains that in no way would it be possible to suppose that the term "virgin" (*b-t-l-t*) in Ugaritic implies the concept of chastity. In Accadian the word *batultu* simply means an "unmarried" woman. A woman is married only after a marriage contract has been written, and the contract becomes valid as soon as she has sexual relations with her husband. Whether sexual relations were permitted before marriage, I have not yet found an Accadian text giving factual proof. Since Anat had not been legally married to Baal (gods may not have been

required to sign contracts!), Anat is always called a "virgin." It is therefore quite possible that for the Greek translators of the O.T. the same idea was true. At least in the Ugaritic text it is obvious that it is the word *almah* which gives meaning to *b-t-l-t* and not vice versa. "Virgin" is synonymous with "young woman." In Ugaritic, and possibly in the Greek of Is. 7:14 *parthenos* means simply a "maid" in the sense of a young woman.

This idea came to me as I looked at the original copy of the text in Syria 17 (1936), p. 210, pl. XXV. Lines 5-7 are broken from the third of the line on. The passage reads:

5 *ltd btl*[t lk]
6 *trt. lbnt hl*[l snnt]
7 *hl glmt ltd b*[n]

Only the words in italics are plainly visible. The rest is reconstructed by means of parallelism. It is the word, "young woman," in line 7 which suggests the reading "virgin" in line 5.

In the Ugaritic texts Gordon always translates *almah* by "maid" in the sense of "young woman."

Thus we have a much simpler meaning for Isaiah 7:14. We can use the word "virgin" but only in the mythological sense and without dogmatic assumptions.

REFERENCE

¹ Gordon, C. H., *Ugaritic Literature*, Rome 1949, pp. 52-3:

- 6:30 of Baal, Asherah, 'Anat [] there bear
31 her inwards; he knows verily/not her conception [] her breasts
32 suck
132:1 he is *passionate* and he takes hold of
[her] vagina
2 she is *passionate* and takes hold of
[his] testicles
3 Aliyn] Baal makes *love* by the thousand
4 the Vir]gin 'Anat
5 embra]cing, conceiving and
there is born
6] the band of Ktrt

On the subject of chastity, read what Dr. Gordon says in the Introduction to his *Ugaritic Literature*, and in his *Lands of the Cross and the Crescent*, p. 210.

Book Reviews

THE GOODSPEED STORY

As I Remember. By EDGAR J. GOODSPEED.

New York: Harper and Brothers, 1953.

315 pages. \$3.50.

This memoir is a perfectly delightful and superlatively significant autobiography by one of the forefront New Testament scholars of the modern world. From the author's own interior point of view, it records the interests, habits, efforts, activities, and achievements that have made him the vastly influential personage that he is today. The leading characteristics of his scholarship may be inferred from the record: his most unusual technical equipment, the incisiveness of his powers of problem analysis, the inerrancy of his critical judgments, his capacity for exhaustless productivity, his fearlessness in the face of impossible tasks, and the spiritedness of his persistence. Here, too, are his own humorously modest evaluations of the signally important contributions that he has made to the advancement of New Testament studies through nearly threescore years of well-directed and unremitting scholarly activity.

It is assumed that all this range of charmingly expressed but very learned subject matter is the central and mainly momentous feature of this memoir. Also it is assumed that the basic facts involved are already generally familiar to most of the readers of this journal. Certainly the facts are going to be reiterated "again and again and again" in reviews of the volume in other journals. Accordingly this particular review is focused on other and much more commonplace concerns: the non-academic relationships and interests that contributed to making Edgar J. Goodspeed the very effective scholar that he continues to be today.

The first of these are the Goodspeed family relationships. Quite casually, but most

surely, the autographic author is seen to be a good son, a good brother, a good husband. This understates the matter. He begins his memoir with a chapter entitled "I Fall in Love with My Parents." In the main the volume is almost as much a biography of the remarkable Goodspeed family for the last eighty years as it is an autobiography of the author. One of the very attractive features of the record is the glimpses it gives of the coherent manner in which the immediate Goodspeed family group worked together at crucial times to advance the scholarly projects of Edgar J. There can be no question about it. Strong and normal family relationships do help a scholar.

Second only to the family relationships in the Goodspeed record are the church relationships. Here is the author's own summarization at the end of his chapter entitled "Footings in the Church." "Wherever we have lived, our lives have always been integrated with that of the local Baptist Church, and always been enriched thereby." Indeed a sketch outline of both the family biography and the personal autobiography can be provided by the brief sequence of the Goodspeed family churches: a residence-section church (Chicago Second), a seminary church (Morgan Park), a university church (Hyde Park), and a metropolitan church (Los Angeles First). Again there can be no question about it. A biblical scholar particularly can be more effective if he is also an active churchman as well.

Third among the non-academic types of relationship stressed in the Goodspeed autobiography is the domestic matter of family hospitality. Here the record is extensive and more than enjoyable. From the time Elfleda Bond and Edgar Goodspeed established their own home at the beginning of our century, Goodspeed hospitality at once became pro-

verbal and unbelievable. Through the Chicago period the main bases from which it operated were the winter home at 5706 Woodlawn, "the last small house that Howard Shaw built," and the summer home on Paradise Island in the lake district of northern Wisconsin. In the Woodlawn Avenue house whole dormitories of students were entertained on occasion, and on the summer island a whole department, graduate students included, might be guests of the Goodspeeds. It is a circumstance of historical import that the New Testament Revision Committee for the Revised Standard Version of the Bible initiated the final and main phase of their revisional work on Paradise Island in the successive summers of 1938 and 1939. It requires no demonstration to indicate that family hospitality, so planned and so carried out, may have very definite scholarly results.

Communication in good vernacular American is another type of non-academic procedure noticeably commended in the Goodspeed record. For the author this includes equally both speech and writing, both conversation and essays, and translations in particular. Interestingly he credits his great Latin teacher, William Gardner Hale, with being the first to arouse in him appreciation for familiar vernacular expression. "Cultivate your English feeling!" was one of the most often repeated maxims of the Latinist. Today after many decades of translation work, including vernacular American translations of the New Testament and the Apocrypha and the Apostolic Fathers, Goodspeed conversations and Goodspeed essays are almost equally famous and they are equally enjoyed by those who experience them. The importance of vernacular communication for the scholarly interpretation of the Bible is so evident that it does not demand labored proof.

These homely relationships in family and in church, in generous hospitality and in familiar conversation, are a few of the very desirable non-academic factors emphasized in the Goodspeed autobiography as worth-while

re-enforcements for first-class scholarly work. Scholars and religionists alike will have reason to be very regretful if they neglect to profit to the full from this unique family and personal record of high scholarship and of good family life in close association.

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MARTIN BUBER

For the Sake of Heaven, A Chronicle. By MARTIN BUBER. Second Edition with new Foreword. Translated from the German by Ludwig Lewisohn. New York: Harper & Brothers, 1953. xvi + 316 pages. \$3.00.

Martin Buber's *For the Sake of Heaven* is a chronicle novel—one which goes far beyond the scope of the ordinary historical novel in its relevance to modern life and its universality. It is a remarkable calling to life of the inmost world of Hasidism, the popular mystical movement that swept East European Jewry in the last half of the eighteenth century and the first half of the nineteenth. It is at the same time one of the crowning achievements of Buber's lifetime of significant work, a profound literary work which may properly be compared with Dostoevsky's novel *The Brothers Karamazov* in its dialectic between types of religious figures and in the depths of its insights into the problem of evil and of human existence. According to Karl Kerényi, the noted authority on Greek religion and myth, it is this work that has won for Buber a secure place among the ranks of classical writers in the fullest and deepest sense of the term. It belongs, writes Kerényi, to the heights of prose epicry, next to such masterworks as Thomas Mann's *Erwählten* and Pär Lagerkvist's *Barrabbas*. The great achievement of this chronicle is its evocation of fighters of the spirit who are without comparison in the whole of epic world literature in the ardor and exclusive-

ness of the unfolding of their religious powers.*

The most important feature of the new edition of *For the Sake of Heaven* is its remarkable Foreword. In this Foreword Buber points out that he did not write this chronicle in order to give a definite expression to his teaching, as some have thought, but in order to point to a reality, a reality which is so real in the actual events that occurred that he only needed to supply the connecting links in the spirit of the existing facts and sayings in order to make it complete. The chronicle is built around the conflicts of two Hasidic communities during the Napoleonic wars, and the characters are actually famous Hasidic leaders, or *zaddikim*, of those times. The two main characters are Jaacob Yitzhak, the Seer of Lublin, and his disciple, Jaacob Yitzhak, called "the holy Yehudi." The central theme of the book is the conflict between these two men over the appropriate means for helping the coming of the Messiah. The Seer initiates and plays the chief role in secret rites which he and other *zaddikim* perform in order to convert the Napoleonic wars into the pre-Messianic final battle of Gog and Magog. The Yehudi, in contrast, declares repeatedly that the coming of redemption depends not upon our power or on the practice of magic but on our repentance and our return to God.

At the Seer's suggestion the Yehudi leaves him and founds a congregation of his own. He remains a loyal disciple of the Seer's, however, despite the latter's growing hatred and distrust of him; in the end he even consents to die in order to bring the Seer a message from the upper world. The Yehudi teaches that redemption depends not only on individual righteousness but on the righteousness of a community, and it is just such a communal life of justice, love, and consecration that he founds at Pshysha. He is well aware, like the Seer, of the power of evil, but

unlike him he knows that the power of Gog in the outer world is only possible because of our inner betrayal of God. This view, that the starting-point for the redemption of evil is found within ourselves is, according to Buber himself, the central theme of *For the Sake of Heaven*. The reality to which Buber points in this chronicle coincides, in fact, with his own attitude toward evil and its redemption.

In answer to the charge that he has altered the figure of the Yehudi according to a "Christian tendency," Buber points out in his Foreword that the Yehudi shares with Jesus the reality of Deutero-Isaiah's suffering servant of the Lord. As we learn from *The Prophetic Faith*, the Servant, in Buber's opinion, is neither Israel as a whole nor Christ, but a single figure embodied in different men at different times. The Servant takes on himself the afflictions and iniquities of Israel and the nations, and through his sufferings he carries forward the covenant between God and Israel, the covenant to hallow the whole of community life, which Israel has not fulfilled. The Yehudi, then, stands in the succession of Servants who voluntarily accept the sufferings of the exile, both the exile of the Jews from Palestine and the exile of God from His Shekinah. The glory of God which dwells in even the most evil of places can be set free from that evil only by the hallowing of one's daily life and by the love with which one man meets another. Understood in this way, the tragic conflict between the Yehudi and the Seer is a part of that redemptive process whereby this very world with all its contradictions is hallowed and the kingdom of man transformed into the Kingdom of God.

MAURICE S. FRIEDMAN

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Good and Evil. By MARTIN BUBER. New York: Charles Scribner's Sons, 1953. viii + 143 pages. \$2.75.

The first section of this volume by the

*Karl Kerényi, "Martin Buber als Klassiker," *Neue Schweizer Rundschau* XX (June 1952), 97ff.

greatest living Jewish philosopher, entitled *Right and Wrong* and described by Buber as "an essay in existential exegesis," is an exposition of five Psalms. There are penetrating observations upon the ways of God and man based on Scripture as a whole. From out of the depths the Psalmists ask why wrong ostensibly triumphs in the human world. In truth, the "generation of the lie" must end in nothingness (Sheol). This can apply to Israel as well as to those outside. Apostasy runs through every nation, just as it splits every human soul. Against Sheol stands God. On our part, the opposite of wickedness is not sinlessness. It is purity of heart, through which we may discern "meaning in what for long was meaningless." The faithful know that the Lord will deliver them. Hence, he has already delivered them through the present gift of eternal life with him.

The authentic Judaism of Buber transcends "religion" and self-salvation: "It would be a misunderstanding to look on this as a pious feeling. From man's side there is no continuity, only from God's side."

The other section of the book is called *Images of Good and Evil*. Buber claims the validation of much Old Testament and Zoroastrian mythology in anthropological-psychological truth. Now our subject almost terrifies as *mysterium tremendum et fascinans*, for we are driven to ask—not as those sportsmen, the academic philosophers, but as participants and culprits—what is the *origin* of evil.

Buber confesses that it took a long time before he saw that the biblical myths of good and evil and the Avestic and post-Avestic myths "correspond with two fundamentally different kinds and stages of evil." According to the biblical images, in the first stage, while seeking to overcome the chaos of his soul, man does not really choose; he simply acts. In the second stage, emphasized in the ancient Persian images, man *decides* for himself as his own creator. This is to commit a lie against being. Evil now becomes radical.

The two stages are analyzed through attention to the myths of, first, the tree of knowledge, Kain's deed, and the Flood, and, second, the primal "twins" of good and evil of the Avesta and the saga of the primeval king Yima. All sorts of profound insights into each of these myths are presented. However, necessary distinctions among Old Testament theonomy, Zoroastrian cosmic dualism, and Buber's own voluntaristic existentialism are not always carefully made.

On the other hand, all three emphases unite in interpreting human evil as a betrayal of freedom. Buber shows the absurdity of naturalistic anthropology. Man is the only creature in whom the "category of possibility" is embodied. Those who regard "the history of the human race as a continuation of the history of nature" fall prey to a delusion "which makes possible the self-glorification in which they indulge." Buber is correctly implying that modern political religions, like Nazism

YOUNG PEOPLE'S HEBREW HISTORY

By LOUIS WALLIS

Young people in college and high school have easy access to scholarly works on the history of non-Hebrew nations; but they are kept from knowing what scholarship has discovered about Hebrew history. This appalling cultural situation is the outcome of a hush-hush policy which permits the general public to carry in mind an artificial, fantastic idea of the Jewish historical background.

From Harvard University, the Chairman of the Semitic Department writes as follows to the author of this new book on Hebrew history for young people: "You have brilliantly clarified a very complex and often obscure situation. The conflict between Baalism and Yahwism, involving a struggle for social justice, and the conflict between Ephraim and Judah, are shown in your admirable summary to have been basic in Hebrew history. At the same time, the reader learns many a lesson of great value for solving the problems of our own day."

(signed) Robert H. Pfeiffer.

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and Communism, and "scientific" naturalism are cut from the same cloth.

Is there a way out of this delusion? Buber says in the Foreword that his study is "to be regarded as a contribution to the foundation of an ontological ethics." This goal is fulfilled. Adam, Yima, and their current representatives cannot admit that what we face here "is ultimately a question of fidelity and infidelity to being." Buber has effectively brought together the pre-moral and cosmic problem of good and evil and the problem of human moral decision in such a way as to show how a non-theonomous ethic must end in non-being.

A. ROY ECKARDT

Lehigh University

RELIGION IN AMERICA

The Great Tradition of the American Churches. By WINTHROP S. HUDSON. New York: Harper & Brothers, 1953. 282 pages. \$3.75.

In the prolonged debate concerning church and state in America, many heated words have come forth on the constitutional imperatives, the political exigencies, or the sinister attempts to undermine the great tradition of separation. Professor Hudson's temperate words are directed chiefly to the free churches themselves, calling attention to the immediate, urgent responsibilities that are theirs. The voluntary principle in religion, which is the American tradition and historic contribution, gives no automatic guarantee that an effective Christian influence flourishes when religion is free. Rather, there needs to be a corporate discipline and a revived theological concern within the local church to the end that the entire culture be Christian. "It is only when the coercion of voluntarism is translated into a compulsion to fulfill a distinctive and specific vocation in society that the churches are enabled to kindle the urgent enthusiasm and wholehearted commitment which constitute the bedrock of vigorous in-

stitutional life" (p. 10). The author, James B. Colgate Professor of the History of Christianity at Colgate-Rochester Divinity School, further points out that separation of church and state has never meant the withdrawal of religion from society. Indeed, our earlier history testifies full well to the dominance of the churches' influence. It is also evident that as society, reflecting the faith of the church, became more like the church, the church made its peace with society, losing its "sense of distinctive vocation," its authority over the world, its ability to inspire or to lead.

This suggestive approach is buttressed with an historical survey of American religion, from the late eighteenth century to the present. Biographical sketches of Lyman Beecher, Lincoln, Moody, Brooks, Gladden, Conwell and Rauschenbusch add much to the credibility and interest of the book. The significance of the Sunday School movement and of the Y. M. C. A. is assessed along with the role of the "institutional church" and of revivalism. These clearly drawn vignettes bring the evangelical heritage clearly into focus, even where they do not appear fully to relate to the author's thesis.

The book is not a history of religion in America, and was not intended to be such. Reasons for the major omissions in the discussion are either self-evident or frankly given, while avenues for thoughtful consideration are opened up in every chapter. Touching an impressive variety of issues and skillfully introducing complex controversies, the volume provides and provokes that kind of discussion so often sought in the classroom. To a broad, interpretive essay of this type, there are almost necessarily some dissenting opinions. For example, some may question the statement that separation of church and state "was derived in the first instance from the two theological doctrines of the sovereignty of God and of human bondage to sin" (p. 49). Others may take issue (though I do not) with the assertion that the "popular cry for Christian unity" is a paramount obstacle

to religious reconstruction, diverting "attention from the more basic necessity for a fundamental reordering of life within the existing churches" (p. 255). But it is precisely this stirring of the deep waters of conviction which makes *The Great Tradition of the American Churches* a most welcome book.

EDWIN S. GAUSTAD

Shorter College

Religion in the Development of American Culture, 1765-1840. By W. W. SWEET. New York: Scribners, 1952. Pp. xvi, 338. \$3.50.

Professor Sweet in a very real sense is the father of American church history and no one has contributed more to the growing recognition of the importance of church life and activity in the social and cultural history of America. Thoroughly acquainted with the sources and with a keen eye for interesting and significant detail, his books are anything but dull.

Throughout his teaching career, Dr. Sweet has devoted his major attention to the period covered by this volume, and he brings to it the considered judgment as well as the rich resources of many years of study and research. Here he tells the story of the churches as they moved westward with the advancing frontier. Missionary, educational, and benevolent activity, revivalism and utopian experiments, and the revolt against Calvinism constitute the bulk of the story. It is to be regretted Whitney R. Cross' critique of Sweet's frontier thesis in *The Burned-over District: The Social and Intellectual History of Enthusiastic Religion in Western New York* (1950) was published too late for Dr. Sweet to give it the detailed examination it deserves. Cross contends that neither revivalism nor utopianism were frontier phenomena, and indicates that Baptist strength beyond the Hudson was due more to missionary activity than to the labors of farmer preachers, and that the resurgence of Congregationalism following

the breakdown of the Plan of Union was far greater than is usually supposed. This latter fact scarcely supports the contention that the Plan of Union was "the principal underlying cause" of the weakness of Congregationalism in the territory west of the Hudson.

WINTHROP S. HUDSON

Colgate Rochester Divinity School

PHILOSOPHY, THEOLOGY AND RELIGION

Philosophy: An Introduction. By ARCHIE J. BAHM. New York: John Wiley & Sons, Inc., 1953. xiv + 441 pages. \$4.50.

In his *Philosophy: An Introduction* Professor Bahm has attempted an amazingly comprehensive survey of the field of philosophy. The book's advantages and disadvantages both tend to stem from this comprehensiveness. The author wisely includes under the value disciplines not only axiology, ethics and philosophy of religion, but aesthetics, social philosophy, political philosophy, economic philosophy, and philosophy of education, areas often sacrificed in introductory texts.

Whereas the approach in the section on value is primarily systematic, the sections on epistemology and metaphysics are essentially historical. The epistemological section includes chapters on naive realism, Locke, Berkeley, Hume, Kant, Hegel, Comte, R. W. Sellars, Bergson, and James. The metaphysical section includes chapters on Descartes, Spinoza, Leibniz, Democritus, Plotinus, C. A. Morgan, Boodin, Whitehead, and Bahm's own position, Organicism. While a number of the treatments, though brief, are satisfactory the urge to inclusiveness results at points in less than adequate exposition and criticism. Thus, in discussing Berkeley, instead of following Berkeley's analysis of the passive nature of ideas and the active character of causes which lead to his idealistic conclusion, Bahm asserts, "This conclusion is not strange, especially for a good Christian

bishop. For, after all, if God . . . is the cause of everything, what need is there to interject a supposed material world into the causal process" (60)? Berkeley is then criticized on the basis that his "system appears logic-tight only to those who accept his theistic premises" (63). Such exposition and criticism hardly do Berkeley justice.

In criticism the author tends frequently to rely upon instinct, common sense, and feeling instead of the adequacy of positions in the light of the evidence and arguments advanced in their support. Kant offends "our realistic instincts" (88). Spinoza "irritated our natural preferences . . . [and] leaves us uncomfortable" (181). Idealism "overtaxes our common sense" (189). Plotinus "leaves believers uneasy" (212). Such considerations are not refutations and if taken seriously tend to undermine all critical thinking, philosophic and scientific. Yet, that they do carry weight for Bahm is suggested when he concludes Part I by asserting: "We may trust our 'animal faiths' in real things when they persistently appear 'as if' real" (166).

Organicism, Bahm's own position, seems to be the attempt to solve the major problems of existence in terms of part-whole relationships. "Conceiving Spirit as unity or wholeness and matter as plurality or partiality, it sees the relationship between spirit and matter as almost the same as that between a whole and its parts. Just as a whole is not its parts and the parts are not their whole, so spirit and matter are not each other. . . . And yet, just as no whole can exist separated from its parts . . . so neither spirit nor matter can exist apart from each other" (235-236). Just why every whole as a whole should be spirit, or every part as part, matter, is not made clear. Bahm's conception of religion follows from the whole-part relation: "In whatever sense one feels himself part of a large whole, not just instrumentally, but also somehow intrinsically, he may be said to be religious" (342). One might question whether feeling intrinsically a part of a family or of a

political convention constitutes a religious feeling.

Although the book as a whole is perhaps too complex for the average beginning course in philosophy, the first and last chapters might profitably be required reading for introductory students. "What is Philosophy?" beautifully indicates both the complexity and importance of philosophy not only from the standpoint of problems and conclusions but also in regard to attitudes, methods, activities, and effects (2 ff). "Where to from Here?" considers the practical relevance, the dangers, and the opportunities of continued philosophic study (418 ff).

RICHARD M. MILLARD

Boston University

Philosophers Speak of God. Edited by Charles Hartshorne and William L. Reese. Chicago: The University of Chicago Press, 1953. 535 pages. \$7.50.

The editors of this unique anthology have made a major contribution to the field of religious philosophy. The aim is clearly stated in the introduction. "The principal aim of this sourcebook is to exhibit a pattern in the history of rational reflection about God." To accomplish this aim the editors collected writings representative of the centuries of philosophers who have spoken of God. The collection is both comprehensive and critical, which is beyond the limits of an anthology.

Three main views are represented here. The classical view, such as Ikhnaton, Lao-tse, Plato, Aristotle, Augustine, Philo, Anselm, Aquinas, Descartes, Leibniz, Kant, Channing, Spinoza, Royce, Jeffers, Plotinus. The modern view is represented by men like Schelling, Fechner, Peirce, Buber, Whitehead, Berdyaev, Schweitzer, Radhakrishnan, Weiss, James, Wieman, etc. The skeptical view, which includes both ancient and modern, is represented by Buddha, Carneades, Hume, Freud, Schopenhauer, Nietzsche, Dennes. Each selection is prefaced by an

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roduction and is followed in most cases by a critical commentary.

According to the editors, this volume is unique in two respects. First, it presents texts to show the adequacy with which man was able to think rationally about deity, and second, it presents a critical evaluation of this historical panorama "from the point of view of current metaphysics and philosophy of religion which have not yet had time to embody themselves very extensively in historical and scholarly surveys."

While no anthology can take the place of the actual texts in question, this anthology gives the important selections which should give the student a fair picture of the thinking of the particular person or period dealing with the idea of God.

The editors are to be congratulated for having accomplished such an ambitious undertaking. The volume should be good source material for courses in the history of religion and philosophy of religion. It is hoped that it will be widely used in college courses with great profit to both teacher and student.

LOUIS J. SHEIN

Carleton College, Ottawa, Ont.

Karl Barth's Church Dogmatics: An Introductory Report on Volumes I:1 to III:4.

By OTTO WEBER. Translated by Arthur C. Cochrane. Philadelphia: Westminster Press, 1953. 253 pages. \$6.00.

When Barth began writing he intended only to provide a marginal note to theology. But when he became a central and controversial figure in the theological world, he undertook to write a systematic theology. So far three "volumes" have appeared, but this is misleading, for actually the parts of the three make a total of eight volumes which total six thousand pages. The two "volumes" still to come might therefore add as many as four thousand pages more!

And we Americans like *Reader's Digest* brevity! How can Barth's important work be

made available to English-speaking readers? There is a proposal to publish a translation of the entire work, but the delay and the cost of so many volumes make it an inadequate answer. Two other ways are open. One is for a scholar to give his own restatement and analysis of Barth's thought. The other is to summarize volume by volume what Barth has written. This is what Weber has done, in compact form and with much quotation of key phases and sentences. Cochrane's effective translation makes the German work of Weber available to English-speaking readers.

The summary, as Weber and Barth insist, is no substitute for reading Barth's own books. It gives a general outline and substantial help in grasping Barth's approach and point of view. But if one is to read only one volume on Barth, it would be better to read his *Romans* or his *Dogmatics in Outline* or the first half-volume of his longer *Dogmatics*, to get his own rugged and forceful presentation of his viewpoint. Nevertheless, this summary can serve a useful purpose and it is well done.

What marks Barth's position? 1. Its avowed Christian outlook. Barth takes his stand on Christian ground, and understands theology's task as the stating of the content and meaning of our gospel and faith. 2. Its trinitarian character. Since he is a trinitarian, he starts out as such, and does not drag the idea in at a late stage of the discussion. 3. Its stress on the Lordship of God, his active grace, his freedom, his powerful work. I would hesitate to call it optimism, but it certainly is such in the good sense, and not the action-cramping, sin-ridden gloominess that some think of as Barthianism. Barth takes God seriously, and so he has hope for man because of what God in his grace does for man. 4. Its biblical emphasis. Barth seeks to develop a theology which at every point hears the Word of God through hearing the Scriptures. His exegetical work may not always convince, but it is serious and it gets at the great issue. 5. Its church context.

This appears throughout. Barth believes and thinks and speaks in the setting of the church. 6. Its awareness of modern thought. I do not know how Barth reads, digests, and relates his thought independently to so many aspects of historical theology and modern thought (perhaps he is not on so many committees as some Americans).

While I do not always understand Barth and cannot always agree with him, that may be partly my fault. He is undoubtedly one of the greatest theologians of our time, and I find him challenging and instructive. He needs to be read, and he would not deny to any Christian his freedom in Christ to think responsibly and "existentially" concerning the meaning of his faith.

FLOYD V. FILSON

*McCormick Theological Seminary,
Chicago*

The Christian Understanding of God. By NELS F. S. FERRÉ. New York: Harper and Brothers, 1951. ix + 277 pages. \$3.75.

This is, presumably, the fourth volume in Ferré's exposition of the Christian faith. The present volume is devoted to the task of developing an "adequate philosophical theology from within the Christian perspective." (p. 7). As he develops his theme, it becomes obvious that he accepts as normative the teachings of the Bible, especially as they have been formulated by the important thinkers of the church. Assuming a basic unity of thought here, he then seeks in the writings of various western philosophers for confirmatory quotations and concepts. He appears to have a predilection for Whitehead, and quotes him quite often. Christian theologians are drawn upon freely. But both philosophers and theologians are screened through the "Christian perspective" which the author accepts as final. Insofar as an author supports this, he is used; in so far as he does

not, he is neglected. In other words, authorities are used to support, never to modify, the "perspective" adopted.

This judgment can be proved beyond question by a brief reference to Ferré's treatment of hell and purgatory. So far as I have examined the writings of men who comprise the main group of recent Western philosophers, few if any would consider such questions as the existence of hell, or its eternity or temporality. Yet this volume contains 14 pages of serious consideration of these matters (227-242). Augustine and Aquinas, and the theologians whose theology is essentially biblical would feel quite at home reading these pages. It is quite unlikely that Whitehead would feel at home associated with this section. This means, if I understand the meaning of "philosophical theology," that Ferré is dealing unfairly with the modern meaning of that term. Granted that Thomas Aquinas would have no difficulty in using Aristotle to support his theology even though Aquinas had to be highly selective in the process, it is not in keeping with such studies as that of F. R. Tennant, *Philosophical Theology* (1928). Medieval thinkers could be excused for holding to a two-fold theory of truth: natural and supernatural; but no one engaged in building a philosophical theology today should attempt to revive that useless concept. If one holds to a biblical theology, candor would compel him to say so; if it is essentially creedal, this should be affirmed. No one is seriously misled by titles. A given approach is identified by specific characteristics. Ferré's is essentially medieval. He wishes to hold to the absolutes of revelational theology while at the same time basking in the sun of free philosophical speculation. It might be well to do a bit of soul-searching and decide which is important.

The book before us is divided into two parts. The first covers the Nature of God; and the second, The Work of God. Most of the topics considered are familiar. Thus part two considers the Work of God in "Creation

and Providence," "in Revelation," "in Incarnation," and in the "Last Things."

WILLIAM H. BERNHARDT

*The Iliff School of Theology,
Denver, Colorado*

Religion as Salvation. By HARRIS FRANKLIN RALL. New York and Nashville: Abingdon-Cokesbury Press, 1953. 254 pages. \$3.00.

Here is another volume from the mind and heart of Professor Rall. The eighteen chapters classified under Man, Sin, and Salvation present the essentials of Christian doctrine.

In considering this volume as a whole, Rall's basic thinking and method are most commendable. After reading recent volumes by Sanders, Brunner, Cannon, Carnell and others, Rall seems a refreshing breeze out of the past! Through the years, the author has maintained an independence of mind which is a joy to see. He appreciates the historical, biological and psychological contributions to our understanding of man. His comprehension of historical Christian thought is excellent. Right or left theological extremists could read this volume as a corrective. Rall is first a philosophical thinker, next a theological expositor.

All who are trained in philosophy or who have an appreciation of the scientific method and the presuppositions of science will recognize this volume as a golden mean in present theological writing. It will be especially suggestive to ministers for sermon themes on Christian doctrine. Intelligent laymen will also enjoy the straightforward exposition of Christian fundamentals. Free from the extremes of Neo-orthodoxy and fundamentalism, Rall stands as a cloud by day and a pillar of fire by night for all those who still want to unite faith and reason in a rational approach to Christian doctrine.

WM. CARDWELL PROUT

*The Methodist Church,
Howell, Michigan*

The Biblical Faith and Christian Freedom.

By EDWIN LEWIS. Philadelphia: Westminster Press, 1953. 244 pages. \$3.50.

Edwin Lewis, former Professor of Theology at Drew University, here presents us with a solid but interesting volume on biblical interpretation. The chapters of this book are the Southwestern Lectures for 1952, delivered at Georgetown, Texas. The lectures are designed to answer the question, "what have historical, literary, and other forms of modern criticism done for the common belief that the Bible gives to men the veritable Word of God?"

We find here a firm persuasion that in the experience of faith there is a meaningful and redeeming communication between man and God-in-Christ. But revelation is given to this man in this place and in such and such circumstances. Hence criticism is indispensable as a means of discriminating between the witness of the Bible and the paraphernalia of the literary and historical record which verbalizes the witness. The Christian freedom referred to in the title is the freedom for biblical criticism and interpretation which is entailed in the very nature of faith.

The book is highly worthwhile; this reviewer will recommend it to his students. Its sane and sympathetic treatment of the relation between God's self-disclosure and the changing historical situations in which he presents himself will prove rewarding to pastors and students of the Bible.

WALTER E. STUERMANN

University of Tulsa

CHRISTIANITY AND CULTURE

The Christian Approach to Culture. By

EMILE CAILLIET. New York and Nashville: Abingdon-Cokesbury Press, 1953. 288 pages. \$3.75.

The author of this volume is Stuart Professor of Christian Philosophy at Princeton Theological Seminary, a position he has held since 1947. French-born and educated, he

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came to this country in 1926, and held various positions prior to 1947. He is a National Fellow of the French Academy of Colonial Sciences, and has some sixteen other books and many articles and reviews to his credit.

The volume before us represents Cailliet's attempt at a synthesis of Christianity, defined in biblical personalistic terms, with contemporary western culture. With this in mind, the author surveys some areas of ancient civilizations to determine the way in which early man related himself to reality. He moves next to the "Search for Being," or the "Ontological Deviation," with especial attention to Aristotle, the Augustinians and the Thomists. Part Four sketches the author's view of the situation confronting western man, analyzed as a form of frustration based upon loss of a religious relationship to reality. The final section of the book is devoted to the hypothesis that western man may regain his grip upon reality by adopting the biblical view of man's relation to it. In this manner, Cailliet believes the contemporary may find release from the effects of the so-called frustration.

The solution offered views the world as continuously and ultimately dependent upon a supernatural reality essentially personal in nature. Using Dorothy Emmet's hypothesis that all metaphysical thinking is analogical in character, Cailliet interprets Ex. 3:14 "I Am That I Am," in terms of metaphysical Personalism. He finds justification for this not only in the Scriptures, but also in the philosophies of men like Whitehead and Charles Hartshorne as well as in some areas of modern science as interpreted by Whitehead.

The following statement suggests the author's actual as well as announced method. "Bonaventure's method then was to refer all knowledge to a knowledge of the personal God of Scripture. This is in the main the method advocated in the present work" (p. 45). This means that modern man must relate himself to "reality" as interpreted by men who were not scientific in either interest

or temperament and who lived more than 1500 years before an adequate attempt was made to determine the nature of that in which "we live and move and have our being." One must judge for himself whether this is acceptable advice to give to men who live in the Age of Power.

By way of evaluation, it is evident that Professor Cailliet has read widely in the literature of the West. He has steeped himself in fiction and philosophy, in anthropology and apparently in lesser degree, in science. The gleanings from these fields, well articulated, are structured to support the view of reality depicted in the Sacred Scriptures of Christianity. One will find much interesting reading in this volume.

On the other hand, it must be observed that it is possible to organize materials into many different cosmologies. That it may be presented as supporting a given view must be viewed with the same suspicion one would have if it were presented otherwise. Perhaps we can state our criticism more succinctly by noting at least two phases of thinking about existents: Clarification and Verification. The first analyzes the problem; notes the possible solutions, and the implications which must be satisfied if the specific hypothesis selected is to be verified. The second step is that of examining the implications with the evidence available. Professor Cailliet has proposed an hypothesis: Modern frustration is the result of failure to relate oneself to reality defined by the Sacred Scriptures. He has not indicated what must be true if this hypothesis is to be verified, nor has he presented evidence which could be used to substantiate the hypothesis assuming that the implications had been stated. He has called attention to the fact that many people have said that this is true. But it is evident that Professor Cailliet knows it is the evidence upon which statements are based, and not the statements themselves which constitutes verificatory materials.

Having said this, I recommend the book

It marks a movement toward a more reasonable and intelligent approach to the solution of religious problems than one finds in many other works. It is too bad, however, that one should spend so much time and energy attempting to strain all modern experience through the categories which proved useful to men two thousand years ago. These categories served their day. Western man must find his own categories. Attempts to reinstate ancient ones may merely divert him from what he must do in terms of today.

WILLIAM H. BERNHARDT

*The Iliff School of Theology,
Denver, Colorado*

Tradition, Freedom, and the Spirit. By DANIEL JENKINS. Philadelphia: The Westminster Press, 1951. 195 pages. \$3.00.

This is another of the numerous current attempts to relate Christianity more vitally with the culture of the West. The author is an Englishman and minister of the Oxted Congregational Church, Surrey, England. He attempts to achieve his ends by redefining Christianity in terms of the "common life of the people of God," rather than in terms of any one tradition. He believes one of the great dangers of the time is superficiality. This must be cured by drawing more fully upon the rich heritage of the Christian faith. It is quite difficult to determine whether this spate of books on Christianity and Culture is the result of an interest in culture or in Christianity. The fact that the writers are normally Christian ministers or teachers and that others, with some few exceptions, do not share their enthusiasm, tends to make one slightly suspicious.

There is emerging in the consciousness of many Christian leaders today the conviction that they must give more consideration to the effects which social conditions have upon the ideas and behaviors of people. This is the burden of that phase of social science called "the sociology of knowledge." According to

the proponents of this epistemology, man's perceptive processes are determined for him by the society in which he lives. He is thus able to perceive and thus to know only what the society prepares him to perceive and to understand. If this is the case, or in so far as this is the case, one must understand the social conditions under which creeds were formed if he is to understand these creeds. Glimpsing this hypothesis either superficially or quite deeply, various theologians now seek to utilize it to justify, as did the late Ernst Troeltsch, the finality of the Christian faith. A more mature consideration might lead to them to see that Christianity not only "traditions," to use Jenkins' term, the culture within which it grows, but that Christianity is itself "traditioned" by the culture. Until the effects of other social institutions upon the religious institutions are given serious consideration, such studies are doomed to futility.

It is perhaps useless to suggest it, but serious attempts to resolve contemporary difficulties make it imperative that men first engage in careful analysis of and hard thinking upon the implications of such areas of study as personality, the sociology of knowledge, and more particularly the modern epistemologies which have developed from critical evaluations of scientific methods. With this as a background, volumes like Jenkins' would begin to make contact with the mind of the contemporary. It is highly doubtful that they will appeal to more than an esoteric fraternity as they are now written.

WILLIAM H. BERNHARDT

*The Iliff School of Theology,
Denver, Colorado*

RELIGION AND THE SOCIAL ORDER

Christian Faith and Social Action. A Symposium edited by John A. Hutchison. New York: Charles Scribner's Sons, 1953. 246 pages. \$3.50.

These thirteen essays on urgent issues constitute a very worthwhile volume, complete with index. Hutchison explains that the work is the fruit of a fellowship which has simply tried "to rediscover biblical faith in ways relevant to contemporary social action" (p. 18). The keen, penetrating analysis and brilliant insights of most of the chapters commend the book. Wisely wary of any blueprint for "social action," the authors know that the dynamic of faith requires that we "walk by faith and not by sight."

Roger L. Shinn indicates clearly the pitfalls of Utopianism and rightly shows that belief in the sovereignty of God in history does not relieve men of responsibility.

Chas. D. Kean ponders the "pervasive anxiety" of modern life. His view of cultural stability as "the most significant yardstick available for determining the relative health of a civilization" (p. 41) is perhaps open to serious questioning in the light both of history and of Christian theology. The present crisis affords a special opportunity for proclaiming the gospel.

Clifford L. Stanley's doctrine of the church, in which he insists that all men are now in the church (p. 62ff), while not strictly novel, will have repercussions. He stresses the need of avoiding superficial church unity: "Thus we are saved from the necessity of producing a simple, visible unity . . . itself the perennial basis of disunity" (p. 71).

John C. Bennett shows how communism is an idolatrous substitute for God and thus it knows no judgment from beyond, hence its intolerability. "The Church," he says, "should support the effort to preserve as large an area of the world as possible from communist domination" (p. 91).

Paul L. Lehmann points to the legalism of Brunner's ethics and suggests that stress should be placed on the *koinonia* aspect of the church: "The empirical reality of the Church is a basic ethical fact as the laboratory of the living world" (p. 107).

Alexander Miller pleads for a presentation

of Christian vocation which will be intelligible to all: "For myself I would incline to make it a test of every allegedly popular exposition of . . . Christian doctrine that it be tried on a New York hackie . . ." (p. 134).

Paul Tillich makes some unguarded remarks, especially with reference to S. A. Kierkegaard and I question the fairness of his appraisal of the great Dane. Occasionally Tillich poses questions which derive from a critical philosophical mood rather than from appreciative theological orientation. His remarks on the "leap" of theological existentialism are an example of this. Priceless, however, is his insight into technology: "If . . . industrial society transforms the universities into places of research for industrial purposes, not only the universities lose their function of asking radically for the truth, but the technical development itself will be stopped in the long run" (p. 148). Tillich leaves us guessing as to the "New Reality" to which he points with the claim that it transcends Christianity as well as non-Christianity (see p. 151)!

Eduard Heimann says that in Communism "necessity reigns supreme" (p. 163) and indicates that science is fostering some suspicion regarding Christian freedom, creating the notion that it is a "pre-scientific illusion" (p. 171).

Vernon Holloway pleads for a deeper understanding of man in his collective relationships.

Will Herberg points to the rank autonomy of modern culture and argues for a "theonomy" but the chapter is somewhat weakened by the impression that he seems to favor a kind of legalism.

Liston Pope's effort to answer the question: "Can Social Problems be Solved?" is rather spoiled by somewhat superficial analysis. His treatment of the relation between war and sin, to say the least, is puerile.

Reinhold Niebuhr's concluding chapter is really a presentation of views he has expounded many times elsewhere and is a mon-

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fitting conclusion to a book that will be hard to match.

DONALD V. WADE

Knox College, Toronto

Religion and Economic Responsibility. By WALTER G. MUELDER. New York: Scribner's, 1953. xvii + 264 pages. \$3.50.

The tragedy of religion in the western world has been its dissociation from the total life of men and women in community. Religion has been metaphysical and sacramental, it has been private and mystical, it has been preoccupied with the hereafter and the calculus of rewards and punishments in a future existence, but has insufficiently concerned itself with the proper human vocation of approximating the kingdom in the market-places and cities and lands where the children of God work and suffer and hope. The sacramental and the social, the metaphysical and the moral are not antipodal in religion; they are antiphonal and complementary. That was the insight of the prophets in the Old Testament and the lesson of Jesus' parables in the New Testament, and the great spiritual teachers of all ages—to Gandhi and Schweitzer in our own time—have known it. It may be that the one enduring heresy in western religion has been the persistent attempt to cut it off from experience, to substitute dogma and faith for the commitment or right action.

Dean Muelder's book is an excellent statement of the problem and a comprehensive survey of the various aspects of the economic enterprise in a complex society. But above all his sober volume deals frankly and courageously with the relationship between religion and economic responsibility and the way in which the *ethos* of religion might be pervasive in our daily living and doings. Professor Muelder begins by delineating the religious approach to economic life and by suggesting—what ought to be obvious and yet has been lost sight of—that religion cannot be identi-

fied with any specific economic order. On the whole, an economic system is a means to an end, and the means must not be made subsidiary to the end. It might be added that on this issue both extreme Marxists and extreme proponents of capitalism see eye to eye and both are guilty of idolatry, of a fetishism of things and impersonal processess. The Marxists argue that freedom is unconditionally dependent on collective methods of production and ownership; the votaries of capitalism hold that it is inseparable from private and competitive ownership. And both forget that man is not merely the passive product of his surroundings, that we are "children of the promise," that ours must be a "unity of love and reason," that we have been meant to live as persons in community.

Professor Muelder goes on to examine work as a religious vocation, and his conception of it is novel and fresh and it is different from that of management but also from the views of organized labor which accepts too readily the logic of "free enterprise" and its goals, and "does not respond to the larger challenge of a vocation of total social justice." The depth and vision of Professor Muelder's conception of work as a religious vocation are clearly indicated in his description of it as "a divine-human encounter which is solidaristic," very much like the problem of God's work with Israel. Professor Muelder's comments on property are in harmony with his high regard for work as a religious vocation and with his profound appraisal of the meaning of community. He tells us that property is not a thing but an institution, that "behind the legal rights stand moral rights," that "property involves the power of one person over another" and that "democracy is a procedure for determining how power is to be divided."

Professor Muelder's chapter, "Proletarian Power and Responsibility," is a gem, a little masterpiece of analysis and appraisal, and it contains more information than volumes on the subject. It is impossible to convey in a

brief review the scope and precision of this fair presentation with judicious quotations from Marx and Lenin and Stalin, and yet it is a devastating criticism, in substance and effect, of the social and moral fallacies inherent in communism as political power. Not that Professor Muelder is opposed to planning, to the use of reason in economic life, but, as he informs us, what is needed for all of us is "the idea of a community planning in freedom for freedom," and always we must remember that "man and society are not antagonists nor can they be reduced to each other," that if the moral and political and economic vacuums in the world are not to be filled by Soviet power, why then we must set up a "partial historical expression of the Kingdom of God."

This is a solid and scholarly book, and a carefully documented one. There is neither exhortation nor "fine writing" in it. And yet it is not a book for specialists alone. There is a humble but shining honesty in it, a clarity of purpose and presentation, a realistic and yet truly spiritual outlook. It is a book that ought to be widely read by all who are dedicated to the preservation of our social and economic progress and to our ethical and religious heritage as a discipline in living, as an experiment in holiness. Economic advance does not carry within itself an automatic moral guarantee, and religion that does not sanctify and enhance our daily living and our human relationships does not fulfill its authentic function. Professor Muelder illuminates the problem and suggests some of the things that must be done and the direction that must be taken.

ISRAEL KNOX

New York University

Sex and Religion Today. Edited by SIMON DONIGER. New York: Association Press, 1953. xii + 238 pages. \$3.00.

Dr. Doniger, editor of *Pastoral Psychology*, selected these articles from his magazine

and the resulting symposium should be helpful for pastoral counselors and laymen alike. The aim is "to point toward a meaningful synthesis of the two most creative aspects of human existence." The authors speak from a considerable and varied experience. The discussion is open and frank, somewhat of the nature of clinical observation, yet unencumbered with statistics and graphs. Helpful bibliographies are included in some of the chapters. This reviewer found Bainton's historical survey on the relation between Christianity and sex (by far the longest chapter in the book) to be about the best he has yet found.

The recent Kinsey studies have obviously provoked some of the reflections found in this book. It does not pretend to be a refined theological treatise (of which we are still very much in need in the English-speaking world) and tends rather to be more of an introductory statement opening up some of the practical ramifications of the relationship between sex and religion.

One striking and excellent feature about books of this sort today is that they are exceedingly hesitant to present us with what might be called a blue-print for action such as usually went along with the older calculative morality. The fact that any merely mechanical view of sex is repudiated, not to mention the modern emancipation from the stultifications of Puritanical legalism, is relevant here. The writers give some indication, fortunately, that the alternative is by no means a new ethical relativism or licentiousness. Rather, it is the work of faith itself, in which all things are brought into captivity to Jesus Christ, and in this, found to be at their best for what they most truly are. The context of grace alone makes meaningful and full all things in the dedicated Christian life.

DONALD V. WADE

Knox College, Toronto

THE BIBLE

Encyclopedia of Biblical Interpretation. By MENACHEM M. KASHER. New York: American Biblical Encyclopedia Society, Inc., 1953. xxi + 262 pages. \$6.50.

For some time now the need has been keenly felt for an authentic presentation of the accumulated traditional Jewish interpretation of the Bible. None has appeared thus far because of the vastness of the assignment. To be comprehensive it would have to include the literature of more than 1800 years. There have been partial presentations, which deserve commendation.

Specific mention can be made of the two volumes by the late J. H. Hertz (Chief Rabbi of the British Empire), *The Pentateuch and Haftorahs*. This covers the Five Books of Moses and selected portions from the rest of the Bible designated by tradition to be read on the Sabbaths of the year. It gives the Hebrew text, English translation, and a commentary quoting traditional and modern viewpoints. Moreover, in 1928 there appeared in Hebrew, *Torah Temimah*, by Baruch Halevi Epstein, giving the text of the Five Books of Moses as well as the Five Megilloths read on the Festivals. In addition to the customary commentaries of the Middle Ages, the author collates a good deal of the rabbinic material dealing with each verse. For one who reads Hebrew this compilation is of greatest value.

But now a complete *Encyclopedia of Biblical Interpretation* has been worked out by Menachem M. Kasher, which he calls *Torah Shelemah*. Fourteen of the projected thirty-five volumes in Hebrew have been published. They compile the Jewish traditions and interpretations of the Bible from the time of the Revelation at Sinai to the close of the Talmudic-Midrashic Era, covering a period of approximately 1800 years.

To this the author adds traditional commentaries, written and unwritten, for a period of another 900 years. How vast this under-

taking is can be judged by the fact that there are no less than 195 passages in the Talmudic-Midrashic literature interpreting the single word *B'reshith*—"In the beginning" (Genesis 1:1). Little wonder that the author has given thirty-five years to this labor.

Now this *Encyclopedia of Biblical Interpretation* is being presented in the English Language. The first volume reaches only into the Sixth Chapter of Genesis. It includes an appendix dealing with: The Concept of Time in Biblical and Post-Biblical Literature; The Atom in Jewish Sources; Creation and Human Brotherhood; Creation and the Theory of Evolution; Addenda to the Commentary. The volume concludes with notes, an indication of the sources used, and a subject index. The book represents most painstaking scholarship. The translation by Rabbi Harry Freedman is expert.

It is ardently hoped that this entire monumental work will reach completion, and be available in English. This will take many more years, but if and when it will be done a tremendous contribution will have been made to biblical scholarship. Students of the Bible will be eternally grateful.

DR. MORRIS GOLDSTEIN, RABBI
Pacific School of Religion

The Third and Fourth Books of Maccabees
By MOSES HADAS. New York: Harper & Brothers, 1953. v + 243 pages. \$4.00.

This is the third volume in the presentation of Jewish Apocryphal Literature, interpreted by Jewish scholars. Dr. Moses Hadas, Associate Professor of Greek and Latin at Columbia University, gives us a careful edition of the Greek text. He translates it lucidly and illuminates it with critical notes and credible commentaries. This volume is a valuable contribution to an adequate understanding of the intertestamentary literature.

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EMPHASIZING the ancient Hebrew contributions to Western culture, this textbook gives a clear exposition of the ethical and religious ideas found in the Old Testament, and discusses their relevance to modern thought. Covers in detail such philosophical problems as the nature of God, methods of arriving at

truth, the significance of history, and the foundations of moral law. Particularly helpful is the detailed coverage of the history and methods of higher criticism and the origin and meaning of Hebrew prophecy. 357 pages. **\$5.00**

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A HELPFUL guide for students in search of a wider understanding of the basis of the Christian faith. Simply and understandably this book unites the four approaches to the Gospels: as a full account of the life of Christ, a basis for daily worship, a history of the life and thought of the times, and a the-

ology of Christian belief. It also attempts to show how the Gospels as divine history and revelation are substantiated in the records of the four Evangelists. Incorporates important recent findings in Biblical research. *Illustrated*. 339 pages. **\$4**

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THE RONALD PRESS COMPANY — 15 E. 26th St., New York 10

The III Maccabees is shown to have been written *ca* 25-24 BCE, at a time when the civic status of Egyptian Jewry was imperiled. It is to be regarded not as history, but as historical romance (dealing with events which took place during approximately 217 BCE), intended to fortify faith in the face of persecution as well as to instruct Egyptian Jews in their attitude to their non-Jewish environment. There is no connection whatever with the story of the Maccabees; the title, III Maccabees, merely calls attention to the fact that ideas and incidents in this volume parallel those in Maccabees I and II.

The IV Maccabees is a discourse "On the Sovereignty of Reason," employing stories found in II Maccabees. Evidence indicates that IV Maccabees was written by an unknown author about 40 CE for a congregation of Hellenized Jews assembled in Antioch, to commemorate a series of martyrdoms which took place about 167 BCE. It emphasizes the belief that the suffering of a righteous martyr is an expiation for the sins of the community. This volume exercised great influence on Christianity; for example, in the oratory of Gregory of Nazianz, John Chrysostom, Ambrose and Augustine.

RABBI MORRIS GOLDSTEIN

Pacific School of Religion

The Gospel Before Mark. By PIERSON PARKER. Chicago: University of Chicago Press, 1953. lx + 266 pages. \$6.50.

Here is a new study of gospel origins whose conclusions if accepted will upset a great deal of what has come to be considered pretty firmly established. Even the almost dogma of the two-source theory and Streeter's popular four-source hypothesis have been weighed in the balance and found wanting while form criticism is explicitly ignored. Professor Parker will have none of "creative communities" pro-

ducing gospel lore out of their imaginations, from their own post-resurrectional "seats in life." In other words, he promises a less subjective approach, a careful examination of language and style, structure, content and all that has gone with the patient investigations of a problem which probably has consumed more time in its study than any other area of New Testament research. And he does give us chapter after chapter of detailed evidence such as cannot be handled in a brief review. It is a definitely literary approach, a study of documents as wholes. The book is well planned and well executed, carefully and painstakingly done and the promise of a simple solution will strike a responsive chord in many who have struggled valiantly with the less simple solutions.

His thesis is that there was an early Jewish Christian gospel written in Palestine, probably in Aramaic about 55 A.D. whose content was of interest primarily to Christian Jews of Palestine. It came into the hands of John Mark when the Judaistic controversy was at white heat. Mark removed from the gospel the anti-gentile portions and revised the rest in the interests of the Gentile Christian church. Later the compiler of Matthew also made use of this gospel when the controversy had subsided. He combined this Jewish Christian source with the pro-Gentile Q. Thus canonical Matthew is drawn, not from our present Mark but from Mark's immediate ancestor which the author calls K (from the Greek *progonos koinos*, "common ancestor"). Luke, however, used canonical Mark, Q and his special material, L. K was not proto-Mark but it could well have been proto-Matthew.

The author's assumptions are only that each evangelist did select from materials at his disposal, that each evangelist also paraphrased, and that each evangelist was motivated by his controlling interest.

K was written when orthodox Pales-

tinian Judaism was a live option. The *testimonia* came from K, not from the compiler of Matthew. Mark eliminated these in his pro-gentile interest. Mark also departs from K at the following points: in attitude to the twelve, to Peter, to the Law and Rabbinic tradition and to the mission to gentiles. Matthew's resurrection narrative came from K. If K began like Matthew, the tradition of Jesus' supernatural birth was part of the primitive Jewish Christian message. Thinking of the many Christians, Prof. Parker finds this a gain to be credited to his solution. Great comfort will be derived from the empty tomb and the virgin mother if the scholars accept this as from the earliest tradition. But young people in college will still ask questions on the virgin birth and whether Jesus had brothers and sisters. These questions have top priority in any class of beginners in the New Testament.

Professor Parker's central "sitz im leben" for K is the Judaizing controversy of the first century. He says this struggle "affected, yes, determined nearly every New Testament epistle." That he assumes is established and his task is to carry this central thesis further and apply it to the Gospels. To this reviewer that is a very extravagant statement, unsupported by evidence even in the case of a considerable number of Paul's letters. If Paul had a "long struggle with the Judaizers" it is by no means clear throughout his letters. The Law is no problem in the Thessalonian letters, Judaism is an element in the syncretism at Colossae, but no evidence exists of Judaizers. *Romans* records Paul's anguish of heart over his lack of success with Jews and he works out the reason for it which lies in God's having hardened the heart of the current generation of Jews, but Paul will not give up hope for their future salvation. His trouble in the letter to the Philippians is from the state. He is in prison for preaching. He warns against the Jews. The Judaizers are central in Galatians, but they are not the whole story even

here, for the Galatian situation is complicated by opponents of another sort, the antinomian radicals, who also figure in the Corinthian situation. This fact is often overlooked by other scholars than Prof. Parker, but if one examines the Corinthian situation carefully, it becomes clear that Paul's enemies, the group that most definitely opposed him, were antinomians. The so-called "bitter letter," II Corinthians chs. 10-13, postulates "apostles" whom Prof. Parker identifies with the older apostles of earliest Christianity. It is hard to equate the behavior of Paul's opponents in Corinth with those companions of Jesus. Paul calls them "false apostles," "fools," and points out their arrogant behavior even to exploiting the Corinthians, yes, even slapping them! He is afraid when he returns to Corinth he will still find them living in impurity and immorality without repentance (II Cor. 12:19 ff). The Law does not seem to have been a pressing problem in Corinth, and the twelve just don't belong in this antinomian atmosphere. Paul's major problem in the Gentile world was with Gentiles!

Prof. Parker lists among the major advantages of the new solution the following:

1. Existence of Q is established and that document becomes more homogeneous than it had seemed under previous reconstructions.
2. The new solution is simple; aside from editorial revisions we have three written sources: K, the original Gospel from which Mark was drawn. Q, merged with K to form Matthew, L which with Q and canonical Mark entered into the composition of Luke.
3. The "lost" ending of Mark is recovered (where Dr. Goodspeed found it, in Matthew).
4. The peculiar materials of Matthew furnish uniquely important information about the earliest forms of Jewish Christianity.
5. The ancient painful discord between Jewish and Gentile Christians is sure to have been crucially determinative in the making not only of the epistles (a claim denied by this reviewer) but of the gospels too.

This is an important study and the verdict of other scholars who have saturated themselves in the maze of synoptic criticism will be eagerly awaited.

MARY E. ANDREWS

Goucher College

A Study of St. Mark. By AUSTIN FARRER.
New York: Oxford University Press.
viii + 397 pages. 1952. Price \$5.50.

This volume is unusual in both content and quality, and it will provoke emphatically differing opinions as to its validity and value. On the one hand there is clearly evident the author's sound and ample historical learning, and with this his manifest familiarity with, and general approval of, recent significant English gospel criticism. On the other hand there is throughout nearly the entire discussion the almost unbridled use of his imagination as the author sets forth what he believes to be the astute and highly complex symbolism of Mark in his presentation of the message and meaning of Jesus.

Dr. Farrer says that "the principal importance of the Gospel of Mark lies in its historical content," and that "it is the most primitive statement of the work and teaching of Jesus available to us," being almost certainly written before the fall of Jerusalem, probably within the years 65-70. The general arrangement and carefully wrought organization of the material content of the gospel comes to its logical conclusion at 16:8. "Mark is also the cornerstone of all the other Gospels," John included, and no other document or source of information was of equal significance for any of them—a judgment which he believes is still valid.

But he does not think that Mark simply received and passed on intact an unorganized body of material which primitive preachers, of whom Mark was one, had assembled and transmitted. "All historical writing has a pattern of some kind;" and when Mark, who "had already spent much time in the pulpit,"

became the historian, he sought earnestly to realize the presence and guidance of the Spirit of Truth in the selection and organization of his material. His gospel is the definite realization of that impelling desire. In it he seeks to present appealingly the vital spiritual message of creative fellowship and life available in Jesus Christ. In conformity with this intention the evangelist adopts a definite pattern-design which his own Spirit-inspired literary imagination conceived. The presentation and interpretation of this carefully wrought design is the major aim of the present volume.

It is this aspect of his study that, as the author himself anticipates, will provoke "smiles on the lips of some" of his readers, and "frowns on the foreheads of others." It is here that his imagination is unleashed and leads him far from familiar paths into strange places. The variety, complexity and number of symbols, types, etymologies, analogies, metaphors, etc., which he finds in Mark's Gospel are really amazing. But he is sure that in the main he is on the right trail.

The whole gospel is analyzed by Dr. Farrer as follows:

- (a) Little Gospel: two double cycles and eight healings (I-VI).
- (b) Continuation of little Gospel: one double cycle and three healings (VII-VIII).
- (c) Fulfillment of the little Gospel: two double cycles and three healings (IX-XVI).

The meaning of this analysis is then given in the following statements: "The little Gospel (I-VI) contains two double cycles and the fulfillment of the little Gospel goes over the ground again likewise in two double cycles. This means that in writing his last two double cycles, St. Mark had his first two double cycles for a model. The model and the antitype each contains two double cycles. . . . "We will begin by breaking these down into four simple cycles. And we will break our simple cycles into two parts each, remem-

bering that their two basic parts are *calling* (to discipleship) and *healing*. (Italics and the parenthesis mine.) And so we will have eight pieces in all."

Having thus indicated the general field in which he will conduct his inquiry, Dr. Farrer proceeds at once to a minute analysis of his material and a detailed presentation of his "findings." Although his is a keenly discerning mind which is richly equipped for this investigation, and he expresses himself with precision, clarity, and literary finish, he seems to this reviewer to assign to Mark that which is resident only in his own prolific imagination. But he works with confidence and full persuasion of the accuracy of his reporting. The "smiles" and "frowns" of his readers will probably exceed his own anticipation.

J. W. BAILEY

Berkeley Baptist Divinity School

The Gospel of the Spirit. By ERNEST C. COLWELL and ERIC L. TITUS. New York: Harper & Brothers, 1953. 190 pages. \$2.50.

The sub-title which has been given this book describes it perfectly: "A fresh and penetrating interpretation of the Gospel of St. John." In one sense this is not new material. Yet it cannot be denied that for the Bible student and scholar this book presents the well-known facts with a fresh and penetrating approach and spirit. These two authors have been captured with the spirit of the author of the Fourth Gospel, and have done a remarkable job of presenting that gospel as its original unnamed author intended. This reviewer was greatly impressed with the enthusiastic spirit which the work engenders in the reader himself.

The first chapter on the "Religious Values of the Gospel" is especially fine. It states, in a much needed and positive way, the proper approach which any Bible reader should make toward any of the four gospels, but especially so in regard to the fourth. For those persons

who have studied under modern scholarship this impressive gospel, there is the very clear feeling that here at last is stated in print that which many teachers and students of this gospel have been saying and teaching for many years. It just had not been put down in print before.

Colwell and Titus are especially successful in the next two chapters stating "The Evangelist's Purpose" and "The Evangelist's Method." Herein one finds the statement and illustrations of those principles at work wherein the student can be led to see the conscious and unconscious purposes and methods of the author of the Fourth Gospel in his presentation of *the* gospel as he *knew* it experientially and intellectually. The well-chosen selections from the Fourth Gospel sharpen one's insights at these very points. For this reviewer these two chapters make the clearest statements seen in print.

The fourth chapter is concerned with the divine nature of Jesus. As every alert student of the Fourth Gospel knows, the Jesus presented within this gospel is always a divine being. As the joint authors state (p. 71), "It is true that he had a human body, but he was essentially divine." The joint authors also make a case for the fact that the presentation of the Logos in the so-called prologue has no connection with the Fourth Gospel writer's concept of Jesus. These authors feel that scholarship has waited too long in noting this fact, and thus discovering the true Christology of this gospel writer. The selection of pertinent passages to illustrate how the author of the Fourth Gospel presents his divine Jesus is most wise. The entire presentation of this chapter maintains that high tone of enthusiastic approval on the part of the reader. It is a much needed chapter in the study of the Fourth Gospel.

The final two chapters are entitled "The Descent of the Spirit" and "The Revelation of God." Herein Colwell and Titus seek to present their major thesis: The Gospel of the Spirit, and, we might add without doing them

an injustice, of Revelation. They maintain that for the Fourth Gospel writer, the term "Spirit" could be substituted for the name "Jesus" with no real loss in thought. Throughout the gospel, the author is interpreting history; for him, Jesus' contemporaries failed to "see" the spiritual realities in their midst, and now the author is seeking to indicate those very realities to his readers. For the author of the Fourth Gospel, Jesus is not only the projection of the Spirit into history, but the bearer of the Spirit to the redeemed. In this task Jesus is the revelation of God. These joint authors however clearly state the fact that at no point is Jesus completely identified with God, in the strict trinitarian position.

As the blurb on the jacket says, this book is not an exhaustive work for scholars but it is truly a much needed presentation of this great gospel for ministers, church workers, and laymen who are interested in obtaining a clearer understanding of the Fourth Gospel.

IRA JAY MARTIN, 3RD

Berea College

A Companion to St. John's Gospel. By J. STEPHEN HART, M.A., B.Sc. New York: Cambridge University Press, 1953. 215 pages. \$2.00.

The purpose of this little book is, as the author says, "to enable all people of ordinary education to read St. John's gospel with interest and profit." It is, therefore, popular in tone, interpretive rather than critical, and devotional in spirit. It is, moreover, entirely orthodox in its point of view. Bishop Hart, an Australian, gave himself wholeheartedly to the study of the Fourth Gospel, after his retirement from service as an Anglican bishop. He confesses that he studied the text of the gospel only, purposely refraining from reading what others have written about it, so that he might ascertain at firsthand "what the personality of Jesus was in the mind of the author." These studies led him to the conviction

that the gospel is the product of close intimacy with Jesus on the part of its author, who was John the Disciple. Bishop Hart thought of any other view of the authorship of the gospel as an "attack" upon it, to be vigorously repudiated. Throughout the book, orthodox views hold sway, not only with respect to questions of introduction, but also with respect to theological interpretation in the treatment of miracle, the person of Christ, the resurrection, etc. The book is written out of deep conviction, and dedicated faith, and will be serviceable to those minded to maintain an orthodoxy similar to that of the writer. Scholars, acquainted with recent studies of the gospel's thought and place in Christian literature, will necessarily view the book as making a significant contribution neither to scholarship, nor even to a true understanding of the gospel's thought.

MARY ELY LYMAN

Union Theological Seminary

Saint Bernard et La Bible. By P. DUMONTIER. Bruges and Paris: Desclée de Brouwer, 1953. 187 pages. Belg. fr. 160.

In the mind of the author, who died before the completion of the work, the present analysis of Saint Bernard's theory and practice of Bible reading was meant to be the first chapter of a comprehensive survey of twelfth century Cistercian literature, to be published in the *Bibliothèque de Spiritualité Médiévale* of the Benedictines of Saint André lez Bruges. The general principles underlying Bernard's method are that love leads to light, and that spiritual insights are the consequence of a full-fledged devotion. Now love and devotion are but the human response to the call of God who "desires" men. This primacy of the effective faculties in man over analytical and speculative knowledge characterizes the climate in which the monastic practice of the *lectio divina*, or devotional reading of the sacred page, can bring forth its fruit. Dumontier stresses the point that the *lectio divina* of

Bernard and his monks is not what we call exegesis. It seeks edification, rather than objective information. Scripture is to be searched for the living suggestions it offers, rather than for building up theological foundations. Hence, what is frowned upon by modern exegetes as intemperate symbolism or allegorism on the part of the great majority of mediaeval commentators, their unwarranted accumulation of texts out of historical context, their verbal, rather than real, references, their bizarre etymologies, were perfectly normal procedures in the frame of the *lectio divina*. Thus it does not matter much if Bernard and the mediaeval expositors took excessive liberties with the sacred text. Dumontier admits that they did, and he hastily absolves them. But what, in his eyes, matters, is that, through such exercise as Bernard recommends, the spiritual insight of readers of Scripture is sharpened, and their spiritual perception deepens. Dumontier's analysis of such methods of Bible reading is both thorough and spirited, perhaps too much the latter. It is not quite fair to speak disparagingly or condescendingly, as he repeatedly does, of the efforts of later theologians who sought, with more or less success, to establish the doctrine on the basis of a less arbitrary type of interpretation. Dumontier bears an obvious grudge against Scholasticism and the Thomists in general, and against Father Spicq in particular, the author of a most valuable *Esquisse d'une histoire de l'exégèse latine au Moyen Age*, Paris, 1944. While recognizing that the "auxiliary disciplines" are somehow necessary for a rational interpretation of Scripture, Dumontier seems never quite to trust professional exegetes and didactic theologians. He fervently advocates a return to the practice of the *lectio divina*, after the manner of, or rather in the spirit of Bernard and his monks. Naturally the reviewer readily agrees that any exegesis which does not go beyond the literary, historical, or even dogmatic aspects of Scripture falls short of its task, for Scripture was given unto life.

But he fails to see why a casual, and often fanciful interpretation, like that of the "prescholastics," should be more favorable to the development of spiritual life, than a more sober and objective study of Scripture, when the exegete is a believer at heart.

GEORGES A. BARROIS

Princeton Theological Seminary

COMPARATIVE RELIGION

Sacrifice in Greek and Roman Religions and Early Judaism. By ROYDEN KEITH YERKES. New York: Charles Scribner's Sons, 1952. xix + 267 pages. \$3.50.

This book represents the mature study of a subject which the author began as a student under Professor Morris Jastrow forty years ago. Dr. Yerkes has taught at Nashotah House in Wisconsin, at the Philadelphia Divinity School, and was the organizer and Director of the Graduate School of Theology at the University of the South in Sewanee, Tennessee.

Sacrifice, as Joachim Wach remarks in the Foreword of this book, "as one of the major forms of expression of religious experience, has not, until now, received as much attention by students of religion as it deserves. . . . The careful investigation of the nature and role of sacrifice in Greece and in Israel which is undertaken in this volume prepares the way for thorough study of the Christian notion of sacrifice."

Dr. Yerkes begins with a semantic consideration of the contrast between modern and ancient meanings of the word "sacrifice." In a most illuminating way he shows how the popular and secular concept of sacrifice today is utterly at variance with the ideas and psychology of those who offered sacrifice in antiquity. Since sacrifice is a peculiarly religious term, he next discusses the significance of religion in human culture and the historical development of sacrifice out of various rites and magical acts. In partial agreement with the theory of W. Robertson Smith, Yerkes

maintains that a sacred meal, in which the worshipper believed he was in communion with his god, was an early development of sacrifice. Other elements were also connected with sacrifice, such as exorcism, incantation, divination, and certain rites performed at birth, maturity, marriage, and death.

This leads the author to consider, from a *religionsgeschichtliche* point of view, various "blood rites" in antiquity, particularly those involving a "blood covenant." In this connection he remarks, "We are apt to think of these as eerie, barbarous rites devoid of spiritual content. If so, we forget that they who performed them were striving, in the best way they knew, for that solid union in which alone is strength" (p. 44). The effect of a blood sacrifice is to effect propitiation and conciliation, and Yerkes follows these themes through the chief Greek and Roman rites. Other types of sacrifice are also considered, namely those in which the animal was wholly eaten, the Greek *thusia*, and the chief Jewish sacrifices, the *'olah*, *zevach*, and *minchah*. Excellently arranged tables of the steps involved in the performance of the Jewish sacrifices display in clear and concise fashion the several details which often are likely to be both confused and confusing.

The highly compressed concluding chapter deals with the bearing of ancient sacrificial rites upon the concept of Christian sacrifice and the various applications of the term "sacrifice" as descriptive of the life and work of Jesus, of Christian worship, and of the life of Christians. The author indicates in the preface that he expects to expand this material in a second volume which will treat the subject from a theological and liturgical point of view.

Dr. Yerkes' book is a significant contribution to a subject about which there is a wide variety of opinions. Contrary to other scholars, who hold that much of early religion was based on a *do ut des* principle, Yerkes believes that primitive man did not seek through sacrifice to impose his will upon the deity.

Nor does he think that sacrifice was ever a means of removing taboo, but was the normal act of worship. Accordingly, he who is "in sin" cannot sacrifice until he is properly purified, usually by a blood ceremony.

The footnotes, which the publishers have placed at the rear of the book, show that the author is acquainted with a wide variety of pertinent literature on the subject, but no reference is made to George Foote Moore's erudite article on "Sacrifice" in *Encyclopaedia Biblica*, or to H. H. Rowley's more recent survey of "The Meaning of Sacrifice in the Old Testament," *Bulletin of the John Rylands Library*, XXXIII (Sept., 1950), 74-110.

It remains to be remarked that the substance of this excellent book was delivered by the author as the Hale Lectures of 1951 at the Seabury-Western Theological Seminary.

BRUCE M. METZGER

Princeton Theological Seminary

The Christian Attitude to Other Religions.

By E. C. DEWICK. New York: Cambridge University Press, 1953. x + 220 pages. \$5.00.

E. C. Dewick, looking with candor and deep concern upon the present world religious situation, addresses himself to finding principles and direction for Christianity's missionary expression. The sweeping social changes of recent decades have not only brought forth the dynamic forces of the "political religions" but also produced revivals of non-Christian religions, often linked with political programs, challenging Christianity's claims to superiority. Notably now in India there has been an invitation to join in inter-religious co-operation. What, inquires Dr. Dewick, are the answers to these challenges actually being given from within the Church today? To the political religions' claim to supreme authority there has been unanimous rejection. The answer to the claims of the non-Christian religions is also rejection. To the

new invitation to religious co-operation we get varying forms of refusal according to theological positions, and some answers of participation from individuals and groups but without support from the official leaders of the churches. A common norm is clearly needed to rightly appraise these answers. Extreme form criticism to the contrary, Dewick contends that we can find the main features of a truly Christian norm in the gospels where the notes of authority, independence, world-wide outlook, emphasis on moral and spiritual values are clear in Jesus' words and deeds. The discordant note of exclusiveness found in some passages may lose its harshness if interpreted in terms of the centrality and supremacy of the historic revelation of God in Christ.

In Christian history permanent trends are found in the supremacy of Jesus Christ, the universality of the gospel and salvation for all mankind, and hostility toward non-Christian religions. Outside of these there is much support for the concept of Jesus Christ as the fulfillment of all truth, little for the idea of inter-religious co-operation for the mutual enrichment of life. But too often, Dewick finds, the church's attitude to other religions has been determined more by needs or impulses of the moment than by fundamental principles. There must be a return to these. The supremacy of Jesus Christ and his message is a principle logically inherent in taking the name "Christian." There are others clearly taught by Jesus. The further principle essential to Christianity that Jesus Christ is the revelation of God has different formulations, each of which bears directly on missionary attitudes and practices. Facing the pitfalls of "relativism" Dewick's formula is that "for us God's revelation in Christ is completely satisfying." But we need not reject truth elsewhere or set up a Barthian dualism. Absolute claims for a revelation embodied in the Bible or the church run foul of their own inconsistencies. Our present missionary position in the world is one of genuine weakness, and re-

forms in line with a return to his "first principles" are immediate necessities. Thus Dewick fearlessly affirms a liberal Christianity, grounded in the gospels, the spirit of Christ and significant sections of the history of Christian thought. The Christian's positive faith offers a compelling missionary motive. The church retains its practical functional necessity. "Conversion" is a valid aim. But there is no rigid necessity that all missionary work should lead directly to baptism and church membership. We should recognize God's revelation in the insights and values of other faiths. Finally there is no reason in our basic principles why Christians should not be prepared to participate genuinely in co-operative religious quests. This is an important book, persuasively written. It is grounded in missionary experience. Thorough scholarship and incisive thinking adorn its pages. Its position will merit the most thoughtful consideration.

LYMAN V. CADY

Fisk University

War, Communism and World Religions. By CHARLES S. BRADEN. New York: Harper & Brothers, 1953. 281 pages. \$3.50.

How are the world's religions faring today? In this volume the Professor of History and Literature of Religions at Northwestern University gives answer in the light of a world trip undertaken expressly to find out. Wide knowledge of his subject enabled him to put the pertinent questions. In opinions and judgments garnered from conversations with religious leaders in many countries he found relevant replies which he here faithfully reports.

His inquiry was centered on the effect of war and Communism on the religions as registered in the views of their leaders in Japan, China, Southeastern Asia, India, the Islamic World and Israel. While a concluding chapter is added on *War, Communism and Christianity*, it differs from the others in that it is

based on already published materials rather than on new first-hand observations.

A journalistic style adds interest to the account for the general reader. Professional colleagues, however, will recognize the weight of erudition behind the author's interviews with his informants. Findings resulting from his method are necessarily of wide-ranging variety and one is not surprised to see that more matters are treated on his pages than the title indicates. To receive the full impact of all the information the book itself must be read. We note here only a few of the positions reported on the main issues.

In Japan, the author observed that war, while destructive of shrines and temples, freed religion from rigorous governmental control, making possible the emergence of many new sects, Buddhist, Shinto, Christian, Moslem. Material and economic losses were deplored by religious leaders, but the signs of fresh religious vitality were welcomed. Over Communism they showed little concern, had no fear it would ever win the Japanese people and, with a few notable exceptions such as Kagawa, were giving little attention to social and economic ills which feed Communist propaganda.

In China, as seen from Formosa and Hong Kong, religion suffers under Communist domination. Confucian loyalty to family ties is being directly and successfully attacked in the interest of the new political faith. Taoism is negligible. Buddhism, theoretically tolerated in its other-worldly metaphysics, is being steadily suppressed institutionally. Moslems, more close-knit in their communities and emphatic in their monotheism, are better able to withstand Communist pressure. Christians, Catholic and Protestant alike, have *modus vivendi* only at the price of complete subjection to control of the government.

In Southeastern Asia the religious situation is mixed. Mahayana Buddhism in Indo-China has little vitality and does nothing to withstand infiltrating Communism. In Thailand, Burma and Ceylon, however, Hinayana

Buddhism is aroused to greater activity by the stimulus of Communist propaganda, its leaders being convinced that Buddhism and Communism are incompatible. As to war, sentiment against it was found to be much less pronounced than might be expected from followers of a teacher who forbade the taking of life.

In India, as aftermath of the world war and the struggle between Hindustan and Pakistan, Gandhi's non-violent faith appears to be practically abandoned. To Communism, Hindu reactions vary, from the assumption that there is no fundamental incompatibility between Hinduism and Communism to the conviction that the two systems are too divergent to coexist. Among the traditionally war-like Sikhs, it was found that while the dialectical materialism of Communism is rejected, its economic doctrines are viewed sympathetically. Parsis, Jains, Christians, minority groups all, are in general opposed to both war and Communism, though some Christians have responded to Communism on the side of its social idealism.

In the Islamic World, war has had the effect of drawing Moslems closer together. Communism with its dogmatic atheism makes no headway against Islam's equally dogmatic monotheism, although social and economic ills in Indonesia, Pakistan, Iran, Iraq, Egypt and Trans-Jordan afford sensitive areas for Communist appeal to the underprivileged.

The modern state of Israel is partly the product of war. Refugees coming from all parts of Europe after the close of the last war have found there a national home, even at the cost of further fighting with the Arabs. Its leaders in Judaism deplore war's destructive effect on religious faith, yet hope that the very fact of living in a national home will lead to a religious revival, if not exactly in the traditional form. As to Communism, the religious leaders have no fear of its gaining foothold in Israel, for Judaism acts on its own principle of social justice in dealing with economic and

other problems. To be sure, Israel has its Kibbutzim or collectives, but these differ completely from Russian collectives in that they are voluntary organizations in no way under governmental control.

In his concluding chapter, Dr. Braden compares Catholic and Protestant positions on war and Communism as these have been expressed by leaders. He also repeats the substance of a statement by the Garrett Biblical Institute faculty, contrasting major contentions of Communism and Christianity, and presenting a constructive program for the churches.

In a book of this multiplex character some over-lapping and repetition of materials naturally occur. For the sake of the informative report given, however, the reader can well afford to overlook these. Certainly he will be led to view in a wider context the challenge to religion in our tumultuous epoch. More awareness along this line is needed.

CLARENCE H. HAMILTON

Union Theological Seminary

Buddhism and Zen. By RUTH S. McCANDLESS AND NYOGEN SENZAKI. New York: Philosophical Library, 1953. 91 pages. \$3.75.

Although brief, repetitious, and overpriced, this book is a handy summary of Zen Buddhism suitable for beginners. Some basic doctrinal concepts, some short statements of useful practices, and some semi-illuminating attempts to describe the undecipherable, are drawn from the brief *Sho-do-ka*, "Song of Enlightenment," by the eighth century priest Yoka-daishi or read into its passages by interpretive commentaries by Nyogen Senzaki. The *Sho-do-ka* and its commentaries are supplemented by a translation of a few recently

discovered notes by Bodhidharma, famous sixth century importer of Buddhism from India to China, a page of "Suggestions for Zen Students" by Zen Getsu, who lived about the ninth century, and the authors' answers to "ten questions most frequently asked by non-Buddhists."

Zen appears, to non-Zenists, as a bunch of contradictions. This book advertises Zen which "never advertises itself." The book attempts to describe enlightenment but "no one can describe enlightenment to another." "There is no other way but silence to express it properly." "If you wish to see the Buddha, you must look into your own inner-nature; this nature is the Buddha himself." Yet, "Do not desire to become a Buddha. If you do, you will never become one." However, all this does not bother the Zenist whose favorite teaching device is the *ko-an*, "a problem given to the student for solution, the answer to which cannot be reached intellectually." Enlightenment arrives only suddenly, when desire and intellect disappear in a peaceful, but alert and enjoyed, indifference. He who is proud that he is a Zenist is not a Zenist, and he who knows he has arrived has not arrived, for in Zen there is neither pride nor knowledge.

The authors take some blunt slaps at Christianity: "Buddhists left anthropomorphic ideas behind twenty-five centuries ago." "There is no blood stain on the history of Buddhist proselyting. In no instance have they tried to destroy the customs of other faiths or countries by ridicule or force," but "the Christian-Moslem view has usually been that destruction must precede construction. . . ." Needless to say, the open-minded reader will find the book challenging.

ARCHIE J. BAHM

University of New Mexico

Book Notices

ARCHAEOLOGY AND THE OLD TESTAMENT

Spadework in Archaeology. By SIR LEONARD WOOLLEY. New York: Philosophical Library, 1953. 124 pages, 15 plates of photographs, with additional line drawings and maps.

There is probably no field archeologist who has elicited more public and popular interest in his work than the author of this volume of personal reminiscences. Here he tells how he came to enter the field of archeology and gives a rambling, pleasant account of experiences at many excavation sites. It was the Warden of New College, Oxford, who told Woolley upon graduation that he had decided he should be an archeologist, and one gathers that fifty years later Woolley has no disposition to regret the decision that was thus made for him. Beginning with an apprenticeship on Roman ruins in England, he proceeded to Nubia, Egypt, Italy, Carchemish, Ur, and Tell Atchana. Along with the skill he developed in archeological method, Woolley manifested no little ability and what one may call boldness in dealing with people, countrymen among whom he found himself, native workers who served under him, and officials recalcitrant and otherwise under whose jurisdiction he operated. The imposture through which he was able to inspect wells around Herculaneum with a view to tracing subterranean lava flows of successive eruptions of Vesuvius, the agreement with the Turkish government to give them all antiquities excavated at Carchemish which left him free to smuggle out of the country everything he could pick up elsewhere which amounted to at least sixty-four packing cases full, and other incidents lead one to think that the exploration of the ancient Bronze Age calls for not a little "brass" even today! Of all his work, doubtless the twelve years spent at Ur of the Chaldees were the most rewarding. He now dates the First Dynasty of Ur around 2800 B.C. rather than 3100 B.C. as in the *Royal Cemetery at Ur*. He still regards the eleven feet of clean silt found there as representing the biblical flood. Concerning the ultimate purpose of the archeological endeavor he writes the fine sentence: "so out of our broken pots and pans we hope to build up a vision of a vanished world."

JACK FINEGAN

Pacific School of Religion

Understanding the Old Testament. The Way of Holiness. By J. E. FISON. London: Oxford University Press, 1952. 208 pages. \$1.75.

Anyone who has been searching for a book on the Old Testament that blends competent scholarship with an exciting style will find the end to his search in Canon Fison's work. To combine scholarship and a lively style is itself a remarkable achievement, but when it is done for the benefit of young people, it comes close to being miraculous. The author gives his readers the impression that they are sitting with him in his study listening to him spin the story of the ancient Jews as if he had been present with them throughout all their history. Here we have no boring list of names and dates nor any effort to bludgeon the reader with so many facts that he cannot hope to grasp them all. Instead, we are introduced to persons and ideas necessary to an understanding of the history of the Jewish faith in a way that makes for easy reading without losing the sense of importance. Even the mechanics of reading the book are designed so as not to interfere with the short-lived interest of young readers. Lengthy references are reserved for the ends of the chapters while shorter references are listed at the bottoms of the pages. References to the Bible are numerous and well chosen so that the serious student may find all his source material easily and quickly. Since the book is not intended as a substitute for the Old Testament, collateral reading from the Bible itself will add to the reader's understanding.

This reviewer has laid stress on the appealing style and sensible mechanics of the book because he feels that it will be of interest to teachers of Bible in secondary schools and church schools. The content and Canon Fison's handling of it is no less admirable.

Using the concept of the "holy" (the remarkable) as his central theme, the author focuses our attention on persons, places and ideas through that lens. He deals in turn with "The Holy Land," "The Holy People," "The Holy Book," "The Holy Myths," "The Holy Patriarchs," "The Holy One" and "The Holy Child," to list only some of them. This is a most refreshing change from the old historical or biographical treatment, for it makes possible the relation of persons, ideas, and their history in a way that makes sense to new students of the

Old Testament. Canon Fison does not avoid the difficult ideas, though he is often frank to admit that for some of them no adequate explanation is known. "The Holy Myths," including creation, the story of Adam and Eve, Cain and Abel, the tower of Babel and Noah's Ark, are treated not as factual accounts but as religious tales which were intended to portray truth to their generation as well as to ours. The essential truth is highlighted, nothing valuable is lost and the old sophomoric questions are made irrelevant. The notion of dual authorship for books such as Isaiah and Zechariah is tucked into a discussion of how no one would waste valuable leather or parchment scrolls but would add to them such material as seemed germane to the original. In the final chapter on "The Holy Child" the concepts of "Messiah," "Son of Man" and "Holy Servant" are traced historically, woven together, and given a Christian reading without losing their genuine Hebraic meaning.

In giving Old Testament history flesh and blood for people of high school age, Canon Fison has performed an invaluable service to them and to their teachers.

SAM H. BEAMESDERFER

*First Presbyterian Church,
Billings, Montana*

Hebrew Marriage. A Sociological Study. By DAVID R. MACE. New York: Philosophical Library, 1953, xv + 271 pages. \$6.00.

Taking every aspect of Hebrew sexual and family life as his province, the author systematically marshals the evidence against the evolutionary theory of Semitic marriage, in particular, denying that the patriarchy or polyandry were ever widely practiced. Then he devotes chapters to monogamy and polygamy, mating regulations, marriage customs and ceremonies, husband and wife, parents and children, the misuse of sex, and the dissolution of marriage—in the Old Testament period.

There is little originality, but the author has an excellent knowledge of sociological theory and a firm grasp on modern biblical scholarship. The single outstanding impression of the book is its splendid organization, a virtue to be prized in so complicated a subject. His ready pen often leaves a memorable epigram, as when, in reference to the polygamist's tendency to have a favorite wife, he serves, "So at the heart of many a polygamous household an ultimate monogamy is found."

Again and again the book properly emphasizes that a whole range of social phenomena are explained only on the basis of the supreme necessity of a man to continue his line through the propagation of

sons. Polygamy, concubinage, levirate law, and divorce, among others, can be understood in no other way. Mace also makes a good case for the view that the husband possessed his wife's sexuality but not her person. Perhaps somewhat open to question, but not without good reason, he urges that polygamy was never widely practiced in Israel, that in fact monogamy was both the ideal and the general practice.

As to pointed criticisms: the habit of lengthy quotation at times becomes irksome. Also Mace seems to be unaware of the present tendency to date Abraham c. 1700 B.C. And in estimating the evidence in favor of early Hebrew matriarchy and pre-Mosaic ancestor worship, there does not seem to be any reason why the former should be categorically rejected and the latter so enthusiastically accepted. In both cases the evidence seems equally fragmentary and tenuous.

Here is a useful compendium of cautious scholarship which scrupulously avoids the error of equating ancient and modern social patterns and thus of prejudging or misinterpreting the former. The greatest obstacle may prove to be in the price which seems exorbitant for a book of this size.

NORMAN K. GOTTWALD

Columbia University, N. Y.

The Servant-Messiah. By T. W. MANSON. New York: Cambridge University Press, 1953. vi + 104 pages. \$2.00.

This small book contains the six Shaffer Lectures given at Yale Divinity School in 1939. They were subsequently revised into their present form and given at the University of Cambridge in 1951. The lectures are entitled: The Messianic Hope, The Messianic Herald, The Messianic Ministry (which is presented in three parts noted as Principles, Practice, and The Passion of the Son of Man), and The Risen Christ and the Messianic Succession.

For a succinct presentation of this subject, *The Servant-Messiah*, this handy volume is superb. Familiar material is brought into striking new relationships for the Bible student of the study of Jesus of Nazareth. The first lecture which presents the messianic beliefs of the first Christian century is a choice piece of work. The presentation of John the Baptist as the messianic herald echoes the work of Kraeling on John the Baptist although the reviewer saw no mention of the latter work as a reference. The messianic ministry of Jesus is an excellent presentation of Dr. Manson's interpretation of Jesus' mission and message to humanity. The author concludes with his statement regarding the relationship

of the Resurrection of the Nazarene to the Messianic Program.

The reviewer can see this small book as a handy guide and reference for the pertinent material on the subject for college and seminary students.

IRA JAY MARTIN, 3RD

Berea College

INSPIRATIONAL READING

The Resurrection and the Life. By LESLIE D. WEATHERHEAD. New York and Nashville: Abingdon-Cokesbury. 60 pages. \$1.00.

In the sense that apology, in its Christian meaning, meets an accusation explicit or inexpressed, there is a thread of apologetics running through this volume. It seems to this reviewer that in our world to-day in which faith is decried on all sides, a rational exposition of the Christian position is essential. Dr. Weatherhead goes to the heart of the matter when he writes: "If Christianity is a lie and built on lies, if Christ never rose, if all that he means is just of the same stuff as a beautiful dream of long ago, let us, in truth's name, forget it and get down to brass tacks and see what we can make of life without bothering any more with Jesus Christ. But if he is the Son of God and alive, you cannot leave him out; and every scheme for making a new world, every political program, or economic plan, or scheme of reformation which leads us away from him, from his purposes and his spirit, leads us nearer to disaster" (p. 15).

Dr. Weatherhead does get down to brass tacks when he writes. He addresses the reader as if he were in the same room. There is a directness and forthrightness about his statements, which are refreshing and stimulating.

The vein of apology disappears towards the end of the book, and in the final chapter "Christ is Relevant to Life To-day" Dr. Weatherhead's writing is both an inspiration and an exhortation. "I would say to you, in his name, never forget that 'the Lord omnipotent reigneth,' and, as the old proverb says, 'He who will not heed the helm shall heed the rocks.'"

Interspersed throughout the book are seven prayers, which can be used in private worship.

This volume can be read in an hour, but, having read the book, the reader will find himself frequently returning to its pages for encouragement, inspiration, and guidance.

JOHN CATT

Woodberry Forest School,
Woodberry Forest,
Virginia

A STORY OF FRENCH PROTESTANTISM

The Sage and the Olive. By FLORENCE WHITFIELD BARTON. Philadelphia: Muhlenberg Press, 1953. 266 pages. \$3.75.

This year, led largely by the Lutheran Churches, the revolution in church and state which began 500 years ago is being celebrated. It was due to many causes. The revival of learning, the new science, the invention of the printing press, and the consequent printing of books, the translation of the Bible, the revolt against the Pope and current practices of the Roman Church, the theological beliefs and their social implications of men like Martin Luther and John Calvin. In no country were the issues more felt than in France. In exploring French Protestantism for material on which to base her first book, the author has struck a rich vein of ore.

Florence Barton goes to the Sorbonne in Paris for the setting of her story, and chooses the printer's shop beneath its sign of "The Sage and the Olive" for its setting. There she finds her hero, Robert Estienne, the court printer, the printer of Bibles, the man who first divided the chapters of the Bible into verses. Her early picture of Robert is not pleasant. She pictures him at the age of five, the pride of his father, the despair of his mother. A boy of five loves to sit on the stairs listening to the rattle of the printing press and the talk of learned professors, religious agitators, and political revolutionaries. He is an ugly child. This is his picture: "His dark sullen face, and gray-green eyes, oversized nose. His mouth was a gash, a mouth that could burst into an impish grin, or snap tight as a trap." That boy emerges at the age of seventeen as inheritor of his father's print shop, who endures much but stands firm and does things worthy of remembrance. The book has many defects which the author will doubtless conquer as she gains experience. But she tells a worthy story.

JOHN GARDNER

Bethesda, Maryland

HISTORY OF RELIGIONS

A Buddhist Bible. Edited by DWIGHT GODDARD. New York: E. P. Dutton & Co., 1952. viii + 688 pages. \$6.00.

The sympathetic study and just appreciation of Buddhism, so necessary for an appropriate understanding of the mighty past of India, Tibet, China and Japan are poorly served by compilations such as this one. Dr. Goddard's book is not only pretentious in title, narrow in scope, careless in the spelling

Buddhist technical terms and proper names, but also often downright misleading.

This compilation of Dr. Goddard may appeal to sentimentalists who are seeking a Buddhist nirvana that never existed. There are, indeed, many passages in the work designed to inspire the reader, passages which may intrigue him and, mayhap, persuade him to wider voyaging on the immense ocean of Buddhist literature. But there are no selections which will impress any reader who harbors any doubts, or any reader who has had his understanding acknowledged by a competent, authentic teacher.

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It is difficult to understand why the publishers permitted the reprinting of a book which was inadequate in the first place.

GEORGE B. FOWLER

University of Pittsburgh

The Sacred Scriptures of the Japanese. By POST WHEELER. New York: Henry Shuman, Inc., 1952. xlv + 562 pages. \$10.00.

Librarians and oriental scholars will welcome this scholarly translation, interpretation, and critical edition of the *Kojiki* and *Nihongi*. Wheeler, former American *Chargé d'Affaires* in Tokyo, has examined critically the evidence for discerning many different layers of cultural development in early Japan. "There is no homogeneous lore of a single stock, but one variously compounded of elements so dissimilar as to suggest an artificial welding that has been but partially successful." "The struggle of old, perishing, local legend with two distinct bodies of more vigorous foreign myth, the gradual absorption of the older by the newcomer either by modification or wholesale appropriation, and the final blending together into a single whole whose progress toward homogeneity was forever checked by its crystallization in written form." In discussing three major streams, the aboriginal, the Mongol, and the Malay, Wheeler also cites many parallels with myths in other cultures, including myths regarding sun, sword, phallus, serpent, and tree worship, and liv-

of the Resurrection of the Nazarene to the Messianic Program.

The reviewer can see this small book as a handy guide and reference for the pertinent material on the subject for college and seminary students.

IRA JAY MARTIN, 3RD

Berea College

INSPIRATIONAL READING

The Resurrection and the Life. By LESLIE D. WEATHERHEAD. New York and Nashville: Abingdon-Cokesbury. 60 pages. \$1.00.

In the sense that apology, in its Christian meaning, meets an accusation explicit or inexpressed, there is a thread of apologetics running through this volume. It seems to this reviewer that in our world to-day in which faith is decried on all sides, a rational exposition of the Christian position is essential. Dr. Weatherhead goes to the heart of the matter when he writes: "If Christianity is a lie and built on lies, if Christ never rose, if all that he means is just of the same stuff as a beautiful dream of long ago, let us, in truth's name, forget it and get down to brass tacks and see what we can make of life without bothering any more with Jesus Christ. But if he is the Son of God and alive, you cannot leave him out; and every scheme for making a new world, every political program, or economic plan, or scheme of reformation which leads us away from him, from his purposes and his spirit, leads us nearer to disaster" (p. 15).

Dr. Weatherhead does get down to brass tacks when he writes. He addresses the reader as if he were in the same room. There is a directness and forthrightness about his statements, which are refreshing and stimulating.

The vein of apology disappears towards the end of the book, and in the final chapter "Christ is Relevant to Life To-day" Dr. Weatherhead's writing is both an inspiration and an exhortation. "I would say to you, in his name, never forget that 'the Lord omnipotent reigneth,' and, as the old proverb says, 'He who will not heed the helm shall heed the rocks.'"

Interspersed throughout the book are seven prayers, which can be used in private worship.

This volume can be read in an hour, but, having read the book, the reader will find himself frequently returning to its pages for encouragement, inspiration, and guidance.

JOHN CATT

Woodberry Forest School,
Woodberry Forest,
Virginia

A STORY OF FRENCH PROTESTANTISM

The Sage and the Olive. By FLORENCE WHITFIELD BARTON. Philadelphia: Muhlenberg Press, 1953. 266 pages. \$3.75.

This year, led largely by the Lutheran Churches, the revolution in church and state which began 500 years ago is being celebrated. It was due to many causes. The revival of learning, the new science, the invention of the printing press, and the consequent printing of books, the translation of the Bible, the revolt against the Pope and current practices of the Roman Church, the theological beliefs and their social implications of men like Martin Luther and John Calvin. In no country were the issues more felt than in France. In exploring French Protestantism for material on which to base her first book, the author has struck a rich vein of ore.

Florence Barton goes to the Sorbonne in Paris for the setting of her story, and chooses the printer's shop beneath its sign of "The Sage and the Olive" for its setting. There she finds her hero, Robert Estienne, the court printer, the printer of Bibles, the man who first divided the chapters of the Bible into verses. Her early picture of Robert is not pleasant. She pictures him at the age of five, the pride of his father, the despair of his mother. A boy of five loves to sit on the stairs listening to the rattle of the printing press and the talk of learned professors, religious agitators, and political revolutionaries. He is an ugly child. This is his picture. "His dark sullen face, and gray-green eyes, oversized nose. His mouth was a gash, a mouth that could burst into an impish grin, or snap tight as a trap." That boy emerges at the age of seventeen as inheritor of his father's print shop, who endures much but stands firm and does things worthy of remembrance. The book has many defects which the author will doubtless conquer as she gains experience. But she tells a worthy story.

JOHN GARDNER

Bethesda, Maryland

HISTORY OF RELIGIONS

A Buddhist Bible. Edited by DWIGHT GODDARD. New York: E. P. Dutton & Co., 1952. viii + 688 pages. \$6.00.

The sympathetic study and just appreciation of Buddhism, so necessary for an appropriate understanding of the mighty past of India, Tibet, China, and Japan are poorly served by compilations such as this one. Dr. Goddard's book is not only pretentious in title, narrow in scope, careless in the spelling of

Buddhist technical terms and proper names, but also often downright misleading.

This compilation of Dr. Goddard may appeal to sentimentalists who are seeking a Buddhist nirvana that never existed. There are, indeed, many passages in the work designed to inspire the reader, passages which may intrigue him and, mayhap, persuade him to wider voyaging on the immense ocean of Buddhist literature. But there are no selections which will impress any reader who harbors any doubts, or any reader who has had his understanding acknowledged by a competent, authentic teacher.

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ing entombment and human sacrifice. Wheeler has prepared a Kami list, or a dictionary of more than seventeen deities and personages referred to in the translated works. Early Japanese scriptures are generally lacking in examples of morality which Western thinkers consider edifying and in metaphysical insights which they consider profound. But Wheeler has not attempted to evaluate their morality or profundity in terms of external standards, but has given a carefully prepared scholarly report.

ARCHIE J. BAHM

University of New Mexico

HOMILETICS

The Beauty of Holiness. By J. BAINES ATKINSON. New York: Philosophical Library, 1953. 160 pages. \$2.75.

The author is an English Methodist teacher of Bible and Religion. He writes in the Methodist tradition. That is to say becoming a Christian is a matter of personal experience: revolution through repentance, surrender of body and soul to new ways of living, repudiation of former ways of behavior, all in order to attain the excellency of the knowledge of Christ. Mr. Atkinson states his purpose is the demonstration of holiness as an attainable experience and proceeds to demonstrate its significance as related to the character of God. He holds man's first contact with the holiness of God is not a thought, not an argument. It is an arrest, an inspiration, an abasing, a shudder, a rapture, a visitation, the divine foot-fall. Second, the sublime exaltedness and the glorious majesty of God. Third, moral excellence and ethical perfection. Four, it is contagious. This is of supreme importance today, for the prevailing opinion of our time is that God is remote and inaccessible, and is known if at all only through His creature. He holds "There is no other foundation

for the civilization of the future but this, and no other source of peace and satisfaction for the human heart."

The author has written a heart-searching, thought-provoking book, and should produce results during this year's special effort to revive the Methodist Church of Britain. A peculiar flavor of the book is found in the number of quotations from hymns in the Methodist Hymn Book.

JOHN GARDNER

Bethesda, Maryland

RELIGIOUS EDUCATION

Ways Youth Learn. By CLARICE M. BOWMAN. New York: Harper and Brothers, Publishers, 1952. 189 pages. \$2.50.

One of the most successful leaders of youth has provided some of her own viewpoint and the results of her experience in her new book *Ways Youth Learn*. The tendency in it, however, is to assume that the materials provided by the denominations offer approaches that are adequate for varied ages and kinds of adolescents. It is the hope of the reviewer that the author will write a book that distinguishes between age-levels and varied kinds of environment and show more clearly how young people may learn and be guided. Much more attention needs to be given to the group process and to the need of leadership (preferably a man and a woman) that remains with a "class"-sized group for varied experiences. The author is right in her implications that the church tends to "lose" its young folks. A mere critical analysis is needed to help churches face the facts about the reasons for these losses and what can be done.

Professor EDNA M. BAXTER

The Hartford Seminary Foundation

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